

W. Hutchings, 205
Tractatus Hierographicus:

Or. A

4151815

TREATISE

OF THE

Holy Scriptures ;

CONTAINING

I. *An Exhortation* to the diligent Reading of the *Holy Scriptures*.

II. *A Declaration* of the true Way, whereby we may come to know a Profiting in the Reading of them.

III. That it is by the Testimony of the *Holy Spirit* of God in the Hearts of the Faithful, that they do certainly and savingly know that the *Holy Scriptures* are given by *Inspiration* of GOD.

IV. Several Protestant Wri-

ters and Churches, asserting, that it is only by the Testimony of the *Holy Spirit* in the Hearts of the Faithful, that they come certainly and savingly to know, that the *Holy Scriptures* were given by Inspiration of God.

V. That the *Holy Spirit* of God is the principal and only certain and infallible *Expositor* or *Interpreter* of them.

VI. That we may certainly know, whether we have the *Holy Spirit* of God, and that our *Doctrine* is of him.

By *RICHARD CLARIDGE*.

Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me, JOHN v. 39.

And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. 2 TIM. iii. 15.

Quanti bodie putant se nosse literas, & tenent signatum librum, nec aperire possunt, nisi ille reseraverit, qui habet clavem David, qui aperit & nemo claudit ; claudit & nemo aperit. Hieron. in Epist. ad Paulinum, Tom. 3.

L O N D O N :

Printed for W. ELLIS, Bookseller, in St. Alban's-Street, near Pall-Mall ; JOHN JEFFERIS, Bookseller, in Ludgate-Street ; and PAUL STEVENS, over-against Stationers-Hall. 1751.



THE
PREFACE
TO THE
READER.

GRatitude to the deceased Author's Memory ; Justice to the Society of the People called Quakers, of which he was a Member, and a Regard to the publick Good, were the Motives of publishing this Treatise, wherein that People's Doctrine of the Necessity of the internal Illumination of the Spirit of God, upon the Minds of Men, in order to a true and saving Perception and Understanding of the divine Mysteries contained in the holy Sriptures is confirmed by a Cloud of Witnesses, both Ancient and
A Modern

To the R E A D E R.

Modern. A Work, which the intelligent Peruser will find sufficiently setting forth its own Usefulness, and Author's Abilities ; and therefore needing no prefatory Encomiums. Himself, while living, sought not the Praise of Men ; but preferred Peace of Conscience, to Honour and Interest, : His voluntarily relinquishing a considerable Benefice in the Church of England, and afterwards joining himself to the aforesaid People, who are out of the Way to temporal Preferments, were Instances of his Sincerity ; being Steps of Self-Denial, a Path Hypocrisy cannot tread. Nor was his Change of Persuasion in religious Matters, the Effects of Fickleness or Inconstancy of Disposition ; but being excited by the divine Grace to press after inward Purity and Holiness, and a near Approach to God in Spirit, he was also gradually led by the same Grace to an Union with that People, whose
Way

To the R E A D E R.

Way of Worship has least of Ceremonies and human Inventions. The succeeding Part of his Life was a Course of practical Christianity, which he finished Sound in the Faith of our Lord Jesus Christ, as may appear by the Preamble to his last Will and Testament, penn'd by himself, and transcribed by his Order but a few Days before his Decease, in the following Words, viz.

*“ Forasmuch as all Men, the Man
“ Christ Jesus excepted, have sinned,
“ and come short of the Glory of God,
“ and there is none other Name under
“ Heaven given amongst Men, whereby
“ we must be saved, but that of Jesus
“ Christ, who was delivered for our
“ Offences, and was raised again for
“ our Justification, and is able to save
“ them to the Uttermost, that come unto
“ God by him, seeing he ever liveth to
“ make Intercession for them; my
“ Faith and Hope are in God alone,*

A 2

for

To the R E A D E R.

“ for the free and full Remission of
“ all my Transgressions, thro’ Sancti-
“ fication of the Spirit unto Obedience
“ and Sprinkling of the Blood of Jesus
“ Christ, who is the Word, the Light,
“ the Way, the Truth, and the Life,
“ the one Mediator and Advocate with
“ the Father, and the Propitiation for
“ my Sins, and not for my Sins only,
“ but also for the Sins of the whole
“ World; that being thoroughly washed,
“ sanctified, and justified in his Name,
“ and by the Spirit of my God, I may be
“ received into that Everlastingly-glori-
“ ous-Rest which he hath prepared for his
“ People, not for any Works of Righteous-
“ ness which I have done, but according to
“ the exceeding Riches of his free Grace
“ and Mercy in and through Christ
“ Jesus the Son of his infinite Love, into
“ whose Hands I humbly commend my
“ immortal Spirit, earnestly and fer-
“ vently beseeching him to keep me by
“ his

To the R E A D E R.

“ *his Power through Faith in Love to*
“ *him above all, and to my Neighbour*
“ *as my self, walking through the Af-*
“ *sistance of his Grace in Righteous-*
“ *ness and Holiness, before him all the*
“ *Days of mine appointed Time here*
“ *upon Earth, waiting in Patience and*
“ *Resignation to his holy Will ; and*
“ *watching and praying always with*
“ *all Prayer and Supplication in the*
“ *Spirit, that my Soul may be ready*
“ *through his preparing Power, when-*
“ *soever my earthly House of this Ta-*
“ *bernacle shall be dissolved, to enter*
“ *into that Building of God, the House*
“ *not made with Hands, Eternal in the*
“ *Heavens.*

“ *My Body, I commit to the Earth*
“ *from whence it was taken, believing*
“ *that there shall be a Resurrection both*
“ *of the Just and Unjust.---*

That the following learned and well
meant Labours of this excellent Man,
may

To the READER.

*may be effectual to the Wiping off that
Dust of Obloquy which hath been un-
deservedly cast upon the Quakers, as
Contemners of the Holy Scriptures ; to
the Information of seeking Souls in Ge-
neral, in the right Way of attaining a
true and saving Knowledge of those
sacred Records ; and to thine own spi-
ritual Benefit and Improvement, in
particular, is the Desire of*

READER,

7 AP 59

Thy Well-Wisher,

J. B.



T H E

CONTENTS.



The INTRODUCTION,

W Herein the divine Authority of the
holy Scriptures is asserted.



S E C T. I. *An Exhortation to the diligent
Reading of the holy Scriptures.* P. 1

*Examples of such as were eminently conversant
therein.* P. 8, to 17

*The great Zeal for the holy Scriptures in the Be-
ginning of the Reformation in this Kingdom.*
Ibid.

*Some gave a Load of Hay for a few Chapters
of James or Paul in English.* P. 17

*Some persecuted for haviug some Books of holy
Scripture in English, some for Reading of
them,*

them, and others for being present when they were read. Ibid.

One persecuted for learning the ten Commandments; another for teaching them; a Third for having the New Testament of Tyndal's Translation, and certain Books of the Old Testament in English. 18, 19.

The Chapters of Moses called Genesis, &c. forbidden as heretical Books by Henry VIII. his Proclamation Anno 1529. Ibid.

Tonstal Bishop of London gave Money to buy up Tyndal's New Testaments in English to burn them. Ibid.

Tyndal hastens another Impression at Antwerp. Ibid.

The Lord Cromwell's great Love to the Scriptures in getting them translated and printed in English, when the bloody Act of the six Articles, called, the Whip with six Strings, came forth in the Reign of Hen. VIII. Anno 1540. P. 20.

Two Bibles printed in English, one at Hambo-rough, Anno 1532. Another at Paris, Anno, 1540. Ibid.

The Impression at Paris, seized and burnt, except some Books that were saved and bought again by the English Protestants. Ibid.

The Lovers of the Scriptures called in Contempt Gospellers, Wicklivists, and Lollards. P. 21.

Tertu-

*Tertullian and Augustine converted by the
Grace of God in Reading of the Scriptures.*
ibid.

*The Manner of Augustine's Conversion, set down
at large, for the Example of others.* P. 22, to 26.

SECT. II. *A Declaration of the
true Way whereby Men may come to
know a profiting in the Reading of the
holy Scriptures.* P. 27

*A Distinction between a speculative or historical,
and a practical or experimental Knowledge
of the holy Scriptures* ibid.

*A right Disposition and Preparation of the
Mind necessary to a Profiting in Reading the
holy Scriptures.* 30 to 34

*The true Qualifications for the Ministry and
Dispensation of the Gospel* 30

*True Scripture Knowledge proceeds not from
meer human Study, but from divine Illumi-
nation* 37

*The Means for Men to come to a thorough Sight
of their wretched and sinful State; and of
that blessed Way, which as it is diligently
minded, will effectually lead them out of it.*

P. 40.

*Sins clouds the Understanding, and deadens the
Senses of the Soul.* 42.

The impure of Heart cannot see God, ibid

b

The

The Friends of Christ, are they who live in Conformity to his Precepts. 44

An excellent Passage of John Smith of Cambridge, in his select Discourses. 43.

S E C T. III. *That 'tis by the Testimony of the Holy Spirit of God, in the Hearts of the Faithful, that they do certainly and savingly know that the holy Scriptures are given by Inspiration of God* 45

The Arguments drawn from the Testimony of the holy Scriptures themselves, the Miracles therein recorded, Fulfilling of Prophecies, their holy Doctrine, the Excellency of the Style, the Faithfulness and Integrity of the Pen-men, and their miraculous Preservation, are secondary and subservient Ways of Proof and Produce an historical Knowledge ;--- But the Testimony of the Spirit, in the Hearts of the Faithful, is the primary and principal Argument, whereby they certainly and savingly know that the holy Scriptures were given by Inspiration of God. 46, 47, 48, 49,

Human Learning, or natural Reason, insufficient to acquaint Men with the Things of God. 51

Calvin's Testimony to that Purpose. 53, 54, 55.
That

The CONTENTS.

v

*That the divine Authority of the holy Scriptures,
is primarily and principally known by the
Testimony of the holy Spirit in our Hearts,
proved by the Scriptures themselves. 57, 58.
By the Testimony of several Protestant Writers
and Churches, from P. 58, to 88.*

S E C T. IV. *Several Protestant
Writers and Churches asserting that
'tis only, by the Testimony of the Holy
Spirit in the Hearts of the Faithful,
that they come certainly and savingly
to know, that the holy Scriptures were
given by Inspiration of God. P. 58*

Calvin, *Professor of Divinity at Geneva,*
P. 59.

Zanchius *Professor of Divinity at Heidleberg.*
P. 61.

Piscator *Professor of Divinity at Herborn.*
P. 65.

Ursin————— *at Heidelberg.* Ibid.

Dr. Whitaker, *Regius Professor at Cambridge*
P. 67.

Maccovius *Professor of Divinity at Frankfort.*
P. 68.

Bucanus *Professor of Divinity at Laufanna.*
P 69.

Amesius <i>Professor of Divinity at Franeker</i>	Ibid.
Trelcatius ————— <i>at Leyden</i>	P. 70.
Beza ————— <i>at Geneva</i>	P. 73.
Wollebius ————— <i>at Bazil.</i>	Ibid.
<i>Dr. Tulley of Oxford</i>	P. 74.
<i>William Tindal Martyr.</i>	P. 75.
<i>John Bradford, Martyr</i>	P. 76.
<i>Richard Hooker, ditto</i>	Ibid.
<i>Dr. Richard Field, Dean of Gloucester</i>	P. 78.
<i>Bishop Usher.</i>	P. 79.
<i>Bishop Stillingfleet</i>	P. 80
<i>French Confession</i>	P. 85
<i>Dutch Confession</i>	Ibid.
<i>Westminster Confession</i>	P. 86
<i>Confession of Faith put forth by the Elders and Brethren of many Congregations of Christians (baptized upon Profession of their Faith,) in London and the Country, printed in the Year 1677</i>	P. 87

S E C T. V. *that the Holy Spirit of God is the principal and only certain and infallible Expositor or Interpreter of the holy Scriptures.* P. 89

The Sense or Meaning of Scripture, is either literal or spiritual P. 89

The Means of understanding the literal Sense thereof Ibid.

The

<i>The Means of understanding the spiritual Sense thereof</i>	P. 90
<i>The Difference between Head Knowledge and Heart Knowledge</i>	Ibid.
<i>All meer Interpretations or Expositions of Scripture, are at best, but only secondary, ministerial, or subservient; but the Interpretation or Exposition of the Holy Spirit, is chief or principal; they are doubtful and uncertain, but this only is certain and infallible</i>	Ibid.
<i>Proved by Scripture</i>	Ibid.
<i>Testimonies of those called Fathers, proving that the Holy Spirit is the chief and only certain and infallible Interpreter of holy Scripture.</i>	P. 92 to 105
<i>Testimonies of some Writers of the Roman Communion, witnessing the same</i>	P. 103, to 111
<i>Testimonies of Protestant Writers and Churches, confirming the same</i>	P. 112 to 168
<i>The Means of a right understanding the Scriptures afforded to all to whom they are communicated</i>	P. 170

SECT. VI. *That we may certainly know whether we have the holy Spirit of God, and that our Doctrine is of him.*

P. 169

A two-fold Evidence of such Knowledge P. 170.
I. *How*

1. *How Men may certainly know by an inward Evidence, that they believe on the Son of God unfeignedly* P. 171
That they love the Lord above all, and their Neighbour as themselves P. 172
That Christ lives in them, and consequently that they have his Holy Spirit P. 173
That a Man may certainly know his Sanctification P. 175
 — *Regeneration* P. 176
 — *Adoption* P. 177
 — *Justification* Ibid.
 — *Growth in Grace* Ibid.
 ---- *And Perseverance* 179
And consequently that he is a Member of the mystical Body of Christ P. 180
The Demonstration of such internal Evidence Ibid.
2. *An outward Evidence, by which we may know and demonstrate to others, that we have the Spirit of Christ* P. 181
An Agreement betwixt the old and new Covenant P. 186
Justification and Sanctification, how far they agree in one P. 187
Justification not meerly imputative P. 193
Redemption by Christ, not only outward, but also inward and spiritual P. 194, 196



THE INTRODUCTION.

*Wherein the Divine Authority of the
Holy Scriptures is asserted.*

FOrasmuch as We the People called *Quakers*, have been greatly misrepresented, as *Contemners* of the *holy Scriptures*; I have thought meet by Way of *Introduction* to the following *Treatise*, to premise a few Things for the Satisfaction of *sober* and *moderate Persons* of other Communions on the one Hand; and for the *Silencing* of cavilling and calumniating *Adversaries* on the other, concerning our sincere and *Orthodox Belief* of those *sacred Writings*.

We do sincerely and unfeignedly believe the following Propositions.

1. That the *holy Scriptures* of the *old* and *new Testament*, were not of any Mens * *private setting forth*, but were given by *Inspiration* of God.

2. That they do contain a clear and *sufficient Declaration* of all Doctrines, in common to be

Οὐκ ἰδιαις ἐπιλύσεως. 2 Pet. i. 20.

be-

The INTRODUCTION.

believed, in order to eternal Life and Salvation. *

That the *holy Scriptures* are the best outward *Rule* and *Standard* of *Doctrine* and *Practice*.

4. That whatsoever either *Doctrine* or *Practice*, tho' under Pretensions to the *immediate Dictates* and *Teachings* of the *Spirit*, is contrary to the *holy Scriptures*, ought to be rejected and disowned as *false* and *Erroneous* : For, " whatsoever is not read therein, nor " may be proved thereby, is not to be required " of any Man, that it should be believed as an " *Article of Faith*". See *Art. VI.* of the *Church of England*.

5, That the *holy Scriptures* contain the Sayings or Words of *God*, are *divine Writings*, which claim the || *Precedency* of all others ; and we do esteem them as such our selves, and under this *Character* recommend them to others.

* *Quod sine Scripturâ assertitur, aut revelatione probatâ, opinari licet, credi non est necesse.* Whatsoever is asserted without the Scripture or approved Revelation, may pass for an Opinion, but is not necessary to be believed. *Luther Tom. 2 277. a.*

|| *Historiæ sacrorum Bibliorum antecellunt omnium aliarum gentium Historiis.* The Histories of the H. Bible excel the Histories of all other Nations, *Luther in Gen. 35.*

Scriptura summæ dispositione providentiæ super omnes omnium Gentium literas, omnia sibi genera ingeniorum humanorum, divinâ excellens Autoritate subjecit. The Scripture by the Disposition of sovereign Providence excelling all the Learning of all Nations, in its divine Authority hath prevailed upon Men of all sorts. *Aug. 11. de Civit. Dei. c. 11.*

6. That

The INTRODUCTION.

6. That there ever was, and is, a most sweet *Concord* and *Harmony* between the Teachings of the *Spirit*, and the Testimony of the *holy Scriptures*; and that there is no *Inconsistency* or *Contradiction* between the one and the other, notwithstanding that great Diversity of Mens *Opinions* and *Sentiments*, under the Profession of *Christianity*. For we do believe, that if *Pride*, *Prejudice*, and *Self-Interest* were laid aside, and Men would in *Humility* of *Mind*, *Sincerity* of *Heart*, and *Abasement* of *Self*, wait upon the Lord for the Teachings of his *Spirit*, they would be taught by him the very Truth, as it is in *Jesus*, and come to know that *blessed* and *heavenly Unity* in the Things of God, from which they are now so divided and sub-divided both among themselves, and in *Op-
position* to one another.

7. That, though the *Manifestation* of the *Spirit*, is given to every Man both *Jew* and *Gentile* to *profit withal*, and the Grace of God which bringeth Salvation, hath appeared unto *all Men*, so that all have Means sufficient afforded them for their present and eternal Welfare, if they neglect not the Means, nor slight the Day of *God's gracious Visitation*; yet, it is a great Mercy to us, and all those that make a right Use of it, that it hath pleased God to afford unto us the *holy Scriptures*, which he hath with-held from many others: And we
do

The INTRODUCTION.

do believe, that having the *Advantage* of the *holy Scriptures*, more is required of us, than of those to whom they are not *communicated*; for to whom much is given, from them much is required.

8. That as the *holy Scriptures* have God alone for their *Author*, so the *Spirit of God* alone is their *certain and infallible Interpreter*. * For except the *Spirit* which he hath promised, and we ought to wait for, expound them to us; we can never *spiritually or savingly* understand or apply them. The *certain Knowledge* therefore, and *Understanding* of them, must be waited for, of the same *Spirit*, by which they were dictated, and committed to Writing.

These Things thus premised, I proceed to
Sect. I.

* *Scriptura non nisi eo Spiritu intelligenda sunt quo scripta sunt.* The Scriptures are not to be understood, but by the same Spirit by which they were written. *Luther. Tom. 2. 309. a.*

Spiritus requiritur ad totam Scripturam & ad quamlibet ejus partem intelligendam. The Spirit is required to the understanding of the whole Scripture and of every part therefore. *Ibid. Tom. 3. 169. a.*

AP 59

SECT.

[1]

TRACTATUS HIEROGRAPHICUS:

Or, A

TREATISE

Concerning the

Holy Scriptures.

SECT. I.

Containing an Exhortation to the diligent Reading of the Holy Scriptures.

THE *Holy Scriptures* are the most excellent of all *Writings* whatsoever, whether we consider the *holy Author* of them, the *great God of Heaven and Earth*; or, the *inspired Pen-men* of them, the *holy Prophets* and *Apostles*, who spake and wrote as they were *moved and guided by the Holy Ghost*; or, the *divine Truths* therein declared and testified of, concerning the wonderful Love of God for the Reconciliation and Salvation of

B

lost

lost Mankind, through Repentance towards God, and Faith in, and Obedience to the *Lord Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works*, Tit. ii. 14. Upon which Considerations thus summarily laid down, *We esteem them worthy of Preference to all other Books in the World.* For they are the *Words, Sayings, and Testimonies of God, Scriptures of Truth, divinely inspired Writings*, containing the *Judgments and Statutes of the Lord*, and the *Magna Charta of his Church.*

And, “ We do look upon them, as the
 “ only fit, outward Judge of Controversies
 “ among Christians; and that whatsoever
 “ Doctrine is contrary to their Testimony,
 “ may therefore be justly rejected as False.
 “ and for our Parts we are very willing, that
 “ all our Doctrines and Practices be tried by
 “ them; which we never refused, nor ever
 “ shall, in all Controversies with our Adver-
 “ saries, as the Judge and Test. We shall
 “ also be very willing to admit it, as a posi-
 “ tive certain Maxim, that whatsoever any do
 “ pretending to the Spirit, which is contrary
 “ to the Scriptures, be accounted and reckoned
 “ a Delusion of the Devil.

But notwithstanding the *divine Authority* and *excellent Contents of the Holy Scriptures*, which God hath preserved against all the *Rage and Malice of Satan*, and his *wicked Instru-*

ments, and which ought to be prized above all *Books and Writings*; yet may we not take up a Lamentation, and say, How are they slighted and neglected by many in our Days! Do not some converse with *Plays and Romances*, others with *Heathen Authors*, and a third sort with *Schoolmen, Commentators, Expositors*, &c. more than with these *sacred Records*? Are not some better read in *Aristotle* than *Moses*; in *Horace* and *Pindar's Odes* than the *Psalms of David* and *Lamentations of Jeremiah*; in *modern Pamphlets*, then the ancient *Prophets*; and *Gazets and News-papers*, than the *Blessed Evangelists and Apostles*? And therefore considering and lamenting the woful Neglect of the *Holy Scriptures*, among many *Professor's of Christianity*, I do beseech and exhort all negligent and careless Ones, to repent of their mispent Time, and to apply themselves henceforward to the *diligent reading, and meditating of the Holy Scriptures*; which, as the *Apostle* saith, are able to make wise unto Salvation, through Faith which is in Christ Jesus, 2 Tim. iii. 15. being profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, ver. 16.

“ • The Canonical Books of the old and
 “ new Testament, as one Faith, are exact Maps
 “ of the Heavenly Canaan, drawn by the
 “ Pencil of the Holy Ghost, the authentical

^a Dr. Featly in his Advertisement before *Newman's Concordance*.

“ Records of the Church, the Deeds of Almighty God, and Evidences (*in their Kind*) of Man’s Salvation.

“ ^b The divinely inspired Scripture, faith *Basil*, is the common Treasury of good Doctrines.

“ “ For this Cause, faith *Augustine*, was it written by the Holy Ghost, that we may all, as it were out of a common Fountain of Health, take Remedies out of it for our particular Maladies.

Here all Sorts of Men and Women, that are under no natural or moral Incapacity, may read their Duties to God, and to one another in their several Stations and Relations, wherein the divine Providence hath placed them. For the *Holy Scriptures* testify, that we ought to love God above all, and our Neighbours as our selves. They show us, what we are to believe concerning God, Christ, and the Holy Spirit, how to order our Thoughts, Words and Actions, and so to live here, that we may be happy for ever hereafter.

They testify, that *all have sinned and come short of the Glory of God*, Rom. iii. 23. That *the Wages of Sin is Death*; but the Gift of God is eternal Life through Jesus Christ our Lord, Rom. vi. 23. Whom God hath set forth

^b Ἡ γραφὴ θεόπνευτος κοινὸν ταμεῖον ἐστὶν ἀγαθῶν διδασκαλῶν.
In Psal. i. c Hac insā de causā Spiritu sancto scripta est, ut veluti ex communi quodam sanitatis fonte, omnes nobis ex hac remedia propriis passionibus assumamus. In Psalm. Prolegom.

*to be a Propitiation, thro' Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past through the Forbearance of God; that he might be just, and the Justifier of him that believeth in Jesus, Rom. iii. 25, 26. That Christ tasted Death for every Man, Heb. ii. 6. Was delivered for our Offences, and was raised again for our Justification, Rom. iv. 25. Made higher than the Heavens, Heb. vii. 26. Is set down at the right Hand of the Throne of God, Heb. xii. 2. And ever liveth to make Intercession for us, Heb. vii. 25. That he is the Light of the World, and he that followeth him shall not walk in Darkness, but shall have the Light of Life, John viii. 12. That the Manifestation of the Spirit is given to every Man to profit withal, 1 Cor. xii. 7. That except a Man be born again, he cannot see the Kingdom of God, John, iii. 3. That his Disciples should be perfect, even as their Father which is in Heaven is perfect, Matth. v. 48. That denying of self, taking up the Cross and following of him, are the proper Characteristics of his Disciples, see Matth. xvi. 24. That God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, John iv. 24. That Christ is the Substance of all the Types and Figures under the Levitical Priesthood, being the End of the Law for Righteousness, to every one that believeth, Rom. x. 4. We learn from the Holy Scriptures, that the Christian Religion, is a Religion not
of*

of *Shadows*, but of *Substance* ; not of *external Rites* and *Ceremonies*, but of *Righteousness* and *true Holiness*. That *Christ's Baptism* is that of the *Holy Ghost*, and his *Supper* of a *spiritual and heavenly Nature*. That he is not only a *Sacrifice* for *Sin*, but a *Saviour* from *Sin*, being himself *without Sin* ; that none can be saved by his *Merit*, who are not sanctified by his *Spirit*. That the *Form of Godliness* will avail nothing *without the Power*, and the *Name of Christian* will be ineffectual without the *Nature*. That without the *Grace of Christ* we can do nothing acceptable in the Sight of God, and by the *Help and Assistance of his Grace* we may *work out our own Salvation with Fear and Trembling*. These and Multitudes more of the like heavenly Truths are discoursed of in the *Holy Scriptures*, which tend to the *Glory of God* and of his Son *Christ Jesus*, to the purifying, guiding and perfecting of Mankind, and to the fitting and preparing of us for the Kingdom of God ; and therefore they call for our most diligent Reading, fervent Application, and most exact Conformity of Heart and Life to the Truths therein testified of ; and for the exciting of the Supine and negligent to the diligent Reading and Meditation of them, because Examples are often times very instructive I will present the Reader with some Instances of such as have been eminently conversant in these *sacred Writings*.

Our

Our *blessed Lord and Saviour Jesus Christ*, though his most innocent *Life*, most holy *Doctrine*, and undeniable *Miracles* were sufficient enough to prove he was the *Messiah*, the Prophet which *Moses* said should come into the World; yet he was pleased to confirm his *divine Mission* by Testimonies out of the *Law*, the *Prophets*, and the *Psalms*, namely the Books, of the *old Testament*. Thus we find him reproving of the *Jews* for their Unbelief, by the Writings of *Moses*; *There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for Moses wrote of me. But if ye believe not his Writings, how shall ye believe my Words?* John v. 45, 46. 47. When *Satan* assaulted him with Temptations in the *Wilderness*, he answered him with Testimonies out of the Writings of *Moses*; see *Matth. iv.* And when a certain *Lawyer* stood up and tempted him, saying, *What shall I do to inherit eternal Life?* He said unto him, *what is written in the Law? How readest thou?* Luke x. 25, 26. *Think not*, said he to his Disciples, *that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil,* Matth. v. 17 For the

a *Omni studio legendæ nobis Scripturæ sunt & in lege domini meditandum die ac nocte, ut probati trapezitæ sciamus, quis nummus probus sit, quis adulter. Hier. in Eph. iv. We ought to read the Scriptures with all Diligence, and meditate in the Law of the Lord Day and Night; that as good Exchangers, we may know, what Coin is good and what is counterfeit.*

Scripture

Scripture cannot be broken, John x. 35. The Scriptures must be fulfilled, Mark xiv. 49. It is written in the Prophets, and they shall be all taught of God, John vi. 45. He that beliveth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water, John vii. 38 His Quotations are frequent out of the *old Testament*. When the two Disciples were going to *Emmaus*, and had some Fears and Doubts upon their Minds concerning his *Resurrection*; he appeared to them, and beginning at *Moses* and all the *Prophets*, he expounded unto them in all the *Scriptures*, the Things concerning himself, *Luke xxiv. 27.* And when the Eleven were gathered together at *Jerusalem*, and those two Disciples came and told them, saying, *The Lord is risen indeed, and hath appeared unto Simon, ver. 34.* with an Account of what Things were done in the *Way*, and how he was known of them in breaking of *Bread*, *ver. 35.* As they thus spake, *Jesus himself* stood in the midst of them, *ver. 36.* And he said unto them, *These are the Words which I said unto you, while I was yet with you, that all Things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me, ver. 44.* which shews how conversant *Christ*, as Man, was in the *Holy Scriptures*, of the *old Testament*.

And as he gave his Disciples this excellent Copy, so were they very diligent in writing after

after it. His *Conception, Birth, Name, coming out of Egypt, dwelling at Nazareth, at Capernaum, and riding into Jerusalem*, are particularly noted by the Evangelists, who say, *These Things were done, that it might be fulfilled which was spoken by the Prophets.* See *Matth.* i. 18,—25. ii. 1, 5, 23. and iv. 13, 14. and xxi, 1, 4, 5. The like is observed touching the Circumstances of his Sufferings, as *Judas's Treason, the Flight of the Disciples, the parting of his Garments and casting Lots upon his Vesture, the giving of him Vinegar to drink, the not breaking of his Bones, and the piercing of his Side, with several other Circumstances.* See *Matth.* xxvi. 56. and xxvii. 35. *John* xix. 28, 29, 33, 34, 36, 37.

The *Apostles* were eminent for quoting of the *Holy Scriptures* of the *old Testament* in Proof of their Doctrine; the Apostle *Paul* proves that the *Gospel of God* was promised by his *Prophets in the Holy Scriptures*, *Rom.* i. 1, 2. that *Jesus Christ* was made of the *Seed of David according to the Flesh*, ver. 3. That he died for our Sins, was buried, and rose again the third Day according to the *Scriptures*, *1 Cor.* xv. 3, 4. That he ascended up on high, led *Captivity captive*, and gave Gifts unto Men, *Eph.* iv. 8. referring to *Psal.* lxxviii 18. That he said none other Things than those which the *Prophets* and *Moses* did say should come,

That Christ should suffer, and that he should be the first that should rise from the Dead, and Gould shew Light unto the People, and to the shentiles, Acts xxvi. 22. 23. For so hath the Lord commanded us [viz. himself and Barnabas] saying, I have set thee to be a Light of the Gentiles, that thou shouldst be for Salvation unto the Ends of the Earth, Acts xiii. 47. Declaring that the Ministry which he had received of Christ, was to open blind Eyes, and to turn them from Darknes to Light, and from the Power of Satan unto God, that they might receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith that is in Christ Jesus, Acts xxvi 18. When he was a Prisoner at Rome, he expounded and testified the Kingdom of God unto the Jews, persuading them concerning Jesus; both out of the Law of Moses, and out of the Prophets: And when some believed not, he added; Well speak the Holy Ghost by Esaias the Prophet, unto our Fathers, saying, Go unto this People and say, Hearing ye shall hear, and shall not understand; and Seeing ye shall see, and not perceive. For the Heart of this People is waxed gross, and their Ears are dull of hearing, and their Eyes have they closed lest they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and should be converted, and I should heal them, Acts xxviii. 23, 24, 25, 26, 27.

The

The Apostle *Peter* refutes those *Mockers* at the wonderful Works of God, that appeared in the *Hundred and Twenty*, on the Day of *Pentecost*, when they were all filled with the *Holy Ghost* and began to speak with other *Tongues* as the *Spirit* gave them *Utterance*, certifying them that they were not drunken, as they supposed but this was that which was spoken by the *Prophet Joel*, And it shall come to pass in the last Days (saith God) I will pour out of my Spirit upon all *Flesh*; and your *Sons* and your *Daughters* shall prophesy, and your young Men shall see *Visions*, and your old Men shall dream *Dreams*. And on my *Servants*, and on my *Hand-maidens*, I will pour out in those Days of my Spirit, and they shall prophecy, &c. *Acts* ii. 15, 16, 17, 18, &c. proving that the *Patriarch David* did speak of the *Resurrection of Christ*, whom God raised up; and that being by the right Hand of God exalted, and having received of the Father the *Promise of the Holy Ghost*, he had shed forth that, which they now saw and heard, ver. 29,—33.

And in *Acts* iii. *Peter* proves that *Jesus Christ* was before preached unto the *Jews*, and is that *Prophet* which *Moses* spake of, and all the *Prophets* from *Samuel*, and those that succeeded him; for the Days of the *Messiah*, or the *Times of the Restitution of all Things*, God hath spoken of by the Mouth of all his holy *Prophets* since the *World* began; see ver. 20—24.

The Apostle *James*, using these Phrases, *According to the Scriptures*, chap. ii. 8. *The Scriptures was fulfilled*, ver, 23. *Do ye think that the Scripture speaketh in vain*; chap. iv. 5, shews, that the *Writings* of the *old Testament* where intimately known to him, as the other Passages do manifest they were to the other *Apostles*.

Stephen, the first *Deacon* of the Church at *Jerusalem*, and *Martyr* of Christ, defended himself against the blasphemous Words, which the suborned Witnesses pretended he spake against *Moses* and *God*, by a Series of Arguments drawn from the Writings of *Moses*; see *Acts* vii.

The *Ethiopian Eunuch*, Treasurer to Queen *Candace*, shewed his Studiousefness in the Holy Scriptures, and hath left thereby an Example to others, to omit no Opportunity of Reading and Meditating in them. He had been at *Jerusalem* for to worship, and was returning to his own Country, and sitting in his Chariot, he read *Esaïas* the Prophet. The Place of the Scripture which he read, was this, *He was led as a Sheep to the Slaughter, and like a Lamb dumb before his Shearer, so opened he not his Mouth: In his Humiliation, his Judgment was taken away; and who shall declare his Generation? for his Life is taken from the Earth.*

And *Philip* preached unto him *Jesus*, and the *Eunuch* believed that *Jesus Christ* is the
Son

Son of God, Acts viii. 27, 28, 32, 33, 35, 37.
 O happy Reading of the Evangelical Prophet!
 The *Jewish* Profelyte became a *Christian* Con-
 vert, ^a *While he read the old Testament, he*
found him who is the Fountain of the new.

The *Bereans* are recorded to be more noble
 than those of *Thesalonica*; and what is it for?
 Why, *that they received the Word with all*
readiness of Mind, and searched the Scriptures
daily, whether those Things were so, as *Paul*
 had declared unto them, Acts xvii. 11. Where
 observe, it is not said, *They searched the*
Scriptures, and then *received the Word*; but
 they *received the Word*, and then *sought the*
Scriptures, The Entrance of the *Word* opened
 their Understandings, and was as a Key to
 unlock the Meaning of the *Scriptures* to them.
 For otherwise they might have remained in their
 Unbelief, as the *Scribes* and *Pharisees* did, who
 though they knew the *Scriptures*, after the
Letter, yet were ignorant of them, as to the
spiritual Understanding; because they received
 not the *Word*, as the *Bereans* did, with all
 Readiness of Mind.

Timothy, whom *Paul* calls his dearly be-
 loved Son, was an *early Scripturist*, being
 trained up in sacred Writ from his Childhood.
From a Child, saith he, *thou hast known the*
Holy Scriptures, 2 Tim. iii. 5. And in chap. i. 5.
 he makes honourable Mention of *Timothy's*

^a Dum vetus relegit Testamentum, fontem reperit Evangelii.
Hier. ad Eusebium in epitaphio Paulæ Matris. Tom. 1.

Grandmother *Lois*, and his Mother *Eunice*, for their unfeigned Faith, and is persuaded that it dwelt in him also. Godly Women that took Care of his virtuous Education. Wherein they are a Pattern to all Parents, to train up their Children in the Reading and Knowledge of the Holy Scriptures; and may serve for a Re-proof to those, who neglect or omit to Educate their Children therein.

^b *Origen*, while young, being enjoined by his Father, as a daily Task, to learn something by Heart out of Scripture, and to repeat it, was so willing and chearful in the Performace, that the Plain and common Readings of the sacred Scriptures could not satisfy him, but he searched diligently into the more hidden and profound Meanings thereof; in so much, that he would often be putting Questions to his Father, and asking him the Sense of this and the other Passage of Holy Scripture.

^c *Ambrosius*, a Nobleman of *Alexandria*, who was *Origen's* Contemporary, relates in a Letter to him, that he never eat or slept, unless some Portion of Holy Scripture was read to him. And that this was his Exercise Day and Night, Praying and Reading, Reading and Praying.

^d *Pamphilus*, one of the *Martyrs* of *Palestine*, is highly commended by *Eusebius*, for

^b *Eusebius's Ecclesiastical History*, l. 6. c. 2.
ad Marcellam. Tom. 1.

^c *Hier Ep.*
^d *Martyrs of Palestine*. c. 11.

his earnest and unwearied Studies in the sacred Scriptures.

^e *Valens*, another Martyr, had imprinted them so perfectly in his Memory, that no Difference could be discerned between his Reading out of a Book, and repeating by Heart whole Pages of any Part of sacred Writ.

^f The same *Eusebius* relates of another Martyr, one *John* the *Egyptian*, who had been deprived of his Eye-sight by his cruel Persecutors, that he had whole Books of the sacred Scriptures, written (not on Tables of Stone, as the divine Apostle says, nor on Parchments, or Paper, which are devoured by Moths and Time, but) on the fleshly Tables of his Heart, that is, on his bright Soul, which were legible to the clear Eye of his Mind. Infomuch that he could produce out of his Mouth, as it were out of a Treasury of Learning, sometimes the Books of the Law and those of the Prophets, another while the historical Parts, and again at other Times, the Writings of the Evangelists and Apostles.

^g *Hierom* says, that *Nepotian* was so constant in reading of, and Meditating in the Holy Scriptures, that he had made his Soul the Library of Christ.

That *Blesilla*^h, whom Sicknefs had so weake-

^e Ibid.
Nepotiani. Tom. 1.
filix suæ. Ibid.

^f Ibid. c. 13.

^g Ad *Heliodorum* in epitaphio

^h Ad *Paulam* super obitu *Blesillæ*

ned, that she stagger'd as she went, and her feeble Neck was scarcely able to support her pale and trembling Face, yet always had either the Prophets, or Evangelists in her Hands.

That ⁱ *Paula* and ^k *Hilarion* had the Holy Scriptures by Heart.

^l *Augustine*, who, before his Conversion, so much slighted the Holy Scriptures, that he thought them unworthy to be compared with the Stile and Eloquence of *Cicero*; after his Heart was turned to the Lord, he took great Delight in them, and especially the ^m *Epistles* of *Paul*, whose Discourse once seemed to him to be contrary to itself, and repugnant to the Testimonies of the Law and the Prophets; but now appeared, one uniform Piece of chaste and pure Doctrine, and he learned to rejoyce therein with Reverence and Trembling.

ⁿ *Socrates* saith of the Emperor *Theodosius* the younger, that he had all the Holy Scriptures by Heart. What should I say of *Tertullian*, *Clemens Alexandrinus*, *Cyprian*, *Hierom*, *Chrysostum*, of the Greek and Latin Fathers in general? They were mighty in the Scriptures, and preferred the Reading of them to all other Studies.

But not to mention more Instances of this Kind out of Antiquity, the Beginning of the Reformation was famous for Men and Women

ⁱ Ad Eustochium in epitaphio *Paulæ*? Matris. ibid. ^k Vita *Hilarionis*, ibid. ^l Confess. l. 3. c. 5. ^m Ibid. l. 7. c. 21.
ⁿ Eccles. Hist. l. 7. c. 22.

that had an extraordinary Zeal for the Holy Scriptures ; some, as our famous Protestant Martyrologist,^o *John Fox* informs us, gave a Load of Hay, for a few Chapters of *James*, or of *Paul* in *English*. “ To see their Travels, their earnest Seeking, their burning Zeal, their Reading, their Watchings, their sweet Assemblies, their Love and Concord, their godly Living, their faithful Marrying with the Faithful, may make us, *saith he*, now in these our Days of free Profession, to blush for Shame. ” They would sit up all Night in Reading and Hearing the Holy Scriptures. This was about the Years, 1520, 1521, &c. And the Name by which they were noted or termed among themselves, was that of *known Men*, or *just Fact Men*; as now they are called by the Name of *Protestants*.

About the Year 1521, a grievous Persecution was raised against them, both Men and Women, in the Diocese of *Lincoln*, by *John Longland* a popish Bishop. *Richard Collins* was persecuted for having the Gospel of *John*, the Epistles of *Paul*, *James*, *Peter*, and a Book of *Solomon* in *English*.

^f *John Hakker* was persecuted for Reading the *Holy Scripture* in his Father's House.

^t *John Brabant's* Father and Mother, were

^o Acts and Monu. Vol. 2. p. 23. edit. 9. ^p Ibid. ^q Fox ubi supra. ^r Fox's Acts and Monuments, p. 35. ^f P. 37-
^t Ibid.

persecuted for being present, when *Hakker* was reading the *Scripture* in their House.

^u *Joan Collins*, for having learned with her Father and Mother the *ten Commandments*, the *Eight Blessings*, and five *Chapters* of *James's* Epistle.

^w *Agnes Edmunds* for having learned the *ten Commandments*.

^x *Alice Collins* for teaching *Joan Steventon* in *Lent* the *ten Commandments*, and the first *Chapter* of *John's* Gospel. I might here give many more Examples of the like Kind under that persecuting Bishop, but for Brevity sake I refer the Reader to the Relation of *Fox*.

Another cruel Persecution was raised by *Stokesley* Bishop of *London*, wherein ^y *Thomas Curson* was persecuted, in the Year 1530. for having the *new Testament* of *Tindal's* Translation, and another Book containing certain Books of the *old Testament* in *English*.

In the Year 1531, ^z *Laurence Staple* was persecuted for having the *Testament* in *English*, and the five Books of *Moses*; and for moving *Henry Tomson* to learn to read the *new Testament*.

^a In the same Year *Edward Hewet* and *Walter Kiry* were persecuted for having and reading the *new Testament* in *English*, And in

^u *Fox's* Acts of Monuments, Vol. 2. p. 37.

^w *Ibid.*

^x *Ibid.*

^y *Fox's* Acts and Mon. Vol. 2. p. 261. edit. 9.

Pag. 263.

^a Pag. 266.

the Year following, *John Mel*, and *John Medwel* were persecuted upon the same Account.

For in the 21, of *Henry 8*, Anno 1529. a Proclamation was put forth by the King, through the Procurement of the Bishops, prohibiting *heretical* Books (as they were then called ^b;) and among others, the Chapters of *Moses*, called *Genesis*; the Chapters of *Moses*, called *Deuteronomy*; and *David's* Psalter in *English*, were forbidden as being *heretical*.

O the fervent Zeal of the Faithful in those Days for the Holy Scriptures notwithstanding the Rage and Cruelty of their persecuting Adversaries, and all their Endeavours to suppress them; for the more they laboured to destroy the Scriptures in *English*, the more through the good Providence of God they increased and multiplied. * *Cuthbert Tonstal*, Bishop of *London*, gave Money to buy up *Tindal's* new Testaments in *English* to burn them. But when the greatest Part of the Impression was consumed in the Flames, *Tindal* hastens another Edition of them at *Antwerp*, more exact and correct than the former; so that, as *Fox* says, they came thick and three-fold into *England*.

I might here take Notice of the great Love that the Lord *Cromwel* had for the Holy Scriptures, which he manifested in his Care to

^b Pag. 236. 237.

Pag 235. ad An. 1529.

have them translated and printed in *English* and that at a Time, when the *bloody Act* of the *six Articles*, called *The Whip with six Thongs*, came forth in the Reign of *Henry 8.* Anno 1540. What Charges he, and *Richard Grafton*, and *Edward Whitchurch*, the two Printers, and what Pains *Miles Coverdale*, the chief Overseer of the Work, were at in the Printing of the *Bible*, called *the Bible of the large Volume*, at *Paris* the said Year. I might also mention a former Impression, by the Printers aforesaid at *Hamborough*, about the Year 1532, *Tindal* and *Coverdale* Translators, and *John Rogers* Corrector of the Press. And how the *Paris* Impression, through the cruel practising of the *English Bishops*, was seized and condemned to be burnt there, and none of those Bibles had escaped the Fire, had not some of them been preserved through the Covetousness, of him, who was to see the Execution done. For, as *Fox** says, “The Lieutenant Criminal having them delivered unto him to burn in a Place of *Paris* (like *Smithfield*) called *Malbert* Place, was somewhat moved with Covetousness, and sold four dry Fats of them to an Haberdasher to lap Caps in, and those were bought again, but the rest were burned, to the great and important

d Acts and Mon. Vol. 2. p. 371.
Vol. 2. 434. Edit. 9.

* Acts and Mon.

“ Loss

“ Loss of those that bore the Charge of them.”

I might also shew, how after the Death of *Cromwel*, which was Anno 1541. The Bishops put a Stop to the *Bible*, and how the *Parliament*, Anno 1544. Prohibited all Manner of Books of the *old and new Testament*, bearing the Name of *William Tindal*. But I proceed to the happy Days of King *Edward 6th*. and the bloody Reign of Queen *Mary*, when the Love of our Fore-fathers was so great to the Scriptures, that the *Papists* in Contempt called them *Gospellers*, as they did the Christians before them, *Wicklivists*, and *Lollards*.

From the Examples and Instances before given, and Multitudes more both ancient and modern that might be produced, let all the Negligent be stirred up and exhorted to read, and search the Holy criptures; for they are the most excellent of all Writings, the most useful, the most profitable of all Books.

Tertullian, *Augustine*, and many more were converted by the Grace of God in the Reading of them. And because the Conversion of *Augustine* is worthy of Observation, I will give a brief Account of it, from his own Confession.

Augustine, though he had a religious Woman to his Mother, who endeavoured to bring him up in the Fear of the Lord, both by godly Instructions, and her own good Example, yet in his Youth he was vicious in Manners,

ners, and corrupt in Judgment, till it pleased the Lord to awaken him to a Consideration of his evil Ways, and to apply himself to the Reading of the Holy Scriptures. Then came he to a Sight and Sense of his wretched State, by the shining of the divine Light into his dark and benighted Soul ; and while he lay under the Terrors of the Lord for his Sins, tossed and hurried up and down like a distracted Person, the Flesh lusting against the Spirit, and the Spirit lusting against the Flesh, sometimes he prayed, sometimes wept, sometimes alone, sometimes in the Company of his Friends, sometimes he walked, and sometimes he threw himself upon the Ground, partly in fear of Hell, and partly in Hopes of Mercy, he heard a Voice, saying and often repeating these Words, † *Tolle, lege ; Tolle, lege ;* Take up, and read ; take up, and read. Which he interpreted to be a divine Warning to him, that he should open the Book of *Paul's Epistle to the Romans*, and read that Place that first presented to him, which accordingly he did, and was as followeth, *Not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envyng ; but put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfill the Lusts thereof,* Rom. xiii. 13, 14. Immediately upon the

† August. Confess. l. 8. c. 12.

Read-

Reading of these Words, the Light of Peace or Security was infused into his Soul, and the Darknes of all his former doubting fled away. Then with a serene and chearful Countenance he relates all to his Friend *Alipius*, who was under some Exercise in himself about his own Condition, and desiring to see the Place that *Augustine* read, and looking further, he cast his Eye upon the next Words, *Him that is weak in the Faith receive you*, Rom. xiv. 1. which he applied to himself, and proved the Occasion of his Conversion, as the other Words had been of *Augustine's*; I say, the Occasion, because the Lord alone is the Author, whatsoever he is pleased to make Use of as Motive, Instrument, Means, or Occasion of Man's Conversion, whether Hearing, Reading, Meditating; or some Affliction, Loss, Disappointment, or the like Providence; for God is pleased variously to effect the Work of Conversion in Men, sometimes by, sometimes without Scripture, sometimes immediately, and sometimes by Instruments. So that the Work is his, and the Glory of it due unto him alone thro' Jesus Christ. And therefore *Augustine* ascribes not his Conversion to the Scripture, but unto the Lord, & *Thou hast converted me*, saith he, *unto thy self*. And speaking a little before of his Mother *Monica's*

& Ibid.

rejoycing

rejoycing for his Conversion, the Manner whereof he had declared to her, faith, that *she blessed God for it, who is able to do more for us, than we can ask or think.* And to testify his Gratitude to the Lord for his Deliverance from those Chains of Sin wherewith he had been bound, he broke forth into an humble Doxology or Thanksgiving, which he wrote on this Occasion, “ O my Lord, I am thy
 “ Servant, I am thy Servant, and the Son of
 “ thy Handmaid, thou hast broken my Bonds
 “ in sunder, I will offer to thee the Sacrifice
 “ of Praise, let my Heart and my Tongue
 “ praise thee; and let all my Bones say, O
 “ Lord, who is like unto thee? Let them say
 “ this, and do thou answer me, and say unto
 “ my Soul, I am thy Salvation. Alas! who,
 “ and what an one was I? What Evil was I
 “ not, or my Works; or if not my Works,
 “ my Words; or if not my Words, my Will?
 “ But thou, O Lord, was good and merci-
 “ ful, and thy right Hand sounded the Depth
 “ of my deadly State, and drew out of the
 “ Bottom of my Heart, that Abyfs of Corrup-
 “ tion, briefly comprized in this one Saying,
 “ *To will all thou wouldest, and to will all*
 “ *that thou wouldest not.* But where was I all
 “ this while for so many Years, and out of
 “ what low and deep Recess of my Soul, didst

h. August. Confess. l. 9. v. 10.

“ thou

“ thou thus in a Moment call forth my Free-
 “ will, that I might submit my Neck to thy
 “ easy Yoke, and my Shoulders to thy light
 “ Burthen, *O Jesus Christ, my Helper, and my*
 “ *Redeemer?* How sweet on a sudden was it
 “ made unto me, to be without the Pleasures
 “ of my former Toys? and what it was my
 “ Fear to loose, was now my Joy to part
 “ with: For thou, the true and chiefest
 “ Sweetness didst expel them from me; Thou
 “ didst expel them, and *enter thy self into me*
 “ *instead of them*, more delicious than all other
 “ Delights, but not unto Flesh and Blood; more
 “ bright and glorious than all [*created*] Light,
 “ but to the inward hidden Man; exalted a-
 “ bove the Heights of all mundane Honour,
 “ but not to those that exalt themselves. Now
 “ was my Mind set free from the biting Cares
 “ of seeking Honour, of getting Wealth, of
 “ wallowing in Pleasure, and scratching the
 “ itching Scabs of my Lusts: and now my
 “ infant Tongue began to converse with thee,
 “ my Glory, my Riches, my Salvation, my
 “ Lord and my God.

Wherefore, though the Scriptures were pro-
 videntially made of singular Use and Advan-
 tage to *Augustine* in his Conversion; yet we
 see he resolves it not into the Scriptures, but
 ascribes it unto God, acknowledging him alone
 to be the Author in and through Christ Jesus,

and giving him the Glory of his own Work :
to whom be Praise for ever and ever.

Search the Scriptures, [or, ye do search the Scriptures] *for in them ye think ye [or, to] have eternal Life, and they are they which testify of me*, saith Christ, *John v. 39.* They are to be read, search'd, and meditated upon, with the utmost Diligence and Application of Mind ; but not rested in, as the chief Object, and only Rule of Faith, and Salvation. They are Witnesses of Christ, and to him they direct, for *Life*, besides whom there is no Saviour. Whoever will have Life, must come unto him for it ; as the 40th Verse shews, where he reprehends the unbelieving *Jews*, in these Words, *ye will not come to me, that ye might have Life.* They declare of the Way, are Writings of the Truth, and testify of the Life ; but *Christ himself is the Way, and the Truth, and the Life*, *John xiv. 6.* And therefore the supreme Object, and Rule, and the only Author of Faith and Salvation.

S E C T. II.

Containing a Declaration of the true Way, whereby Men may come to know a Profiting in Reading of the Holy Scriptures.

BY *Profiting*, I do not understand a meer literal, grammatical, speculative, or historical Knowledge, for such a Knowledge the natural Man may have to a great Degree, by the Help of Memory, Strength of Reason, and Skill in Arts and Languages ; but I understand a spiritual, mystical, practical, and experimental Knowledge ; not a meer notional or head Knowledge, but that whereby the Heart is tender'd, and the Will brought into Obedience to Christ. For that is the true Profiting, when we come to witness this blessed Effect in our selves, and do know in our Measures, that we are come to a fulfilling of the Scriptures, being renewed in the Spirit of our Minds, and conformed to the Image of Christ. For “ⁱ he not always most profiteth, that is most ready in turning of the *Book*, or in saying of it without the Book ; but he that is most

ⁱ *Book of Homilies*, the first Part of the Exhortation to the Reading of Holy Scripture.

“ turned into it, that is most inspired with
 “ the Holy Ghost, most in his Heart and Life,
 “ altered and changed into that Thing
 “ which he readeth : He that is daily less and
 “ less proud, less wrathful, less covetous,
 “ and less desirous of worldly and vain Plea-
 “ sures : He that daily, forsaking his old vi-
 “ cious Life, increaseth in Virtue more and
 “ more.” For ’tis *the Inspiration of the*
Almighty that giveth Understanding, Job
 xxxii. 8. ’Tis by *the Manifestation of the*
Spirit, that Men come to know a *Profiting*
in spiritual Things, see 1 Cor. xii. 7. For God
hath revealed them unto us by his Spirit :
For the Spirit searcheth all Things, yea, the
deep Things of God. For what Man knoweth
the Things of a Man, save the Spirit of Man
which is in him? Even so the Things of God
knoweth no Man, but the Spirit of God.
Now we have received not the Spirit of the
World, but the Spirit which is of God; that
we might know the Things that are freely given
to us of God, 1 Cor. 10, 11, 12. If this Holy
 Spirit is not our Teacher, we cannot under-
 stand spiritual Things. ’Twas this Spirit
 that taught the holy Patriarchs, Prophets, and
 Apostles, and all the Faithful in every Ge-
 neration; and the more meek and humble,
 the more pure and holy any Men are, the
 more they are taught and instructed by it, in
 the Mysteries of the Kingdom of God.

Shew

Shew me thy Ways, O Lord, (saith David) teach me thy Statutes. Lead me in thy Truth, and teach me ; for thou art the God of my Salvation, on thee do I wait all the Day, Psal. xxv. 4, 5. David, being made a Witness of God's Salvation, doth therefore wait upon, and cry unto him to be led and taught by him : for as he knew what God had done for him, in redeeming his Soul from Death, so was he also assured of divine Counsel and Instruction, as he continued humble before him. He was well satisfied of the Lord's Care in this Respect, The Meek, saith he, will be guide in Judgment, and the Meek will be teach his Way, ver. 9. Those that are so qualified, are capable of his Teaching, their Souls being as Wax to receive the Impression ; but the Proud resist it, being hard and stony, and while they continue so, are intractable and indocible.

All that would be taught of God, must be ^k meek and lowly in Heart ; they that are high and stubborn cannot learn of him. This was that which rendered the Teachings of God ineffectual to the Jews of old, they *made their Neck stiff, and turned the Back* unto the Lord, and *not the Face* ; so that

^k God is not partial, he hath not Respect to any Person, neither to the Rich, Wise, nor Mighty, but he delighteth in those which are meek and lowly in Spirit ; unto such God openeth himself. *Latimer's Sermons, p. 274.*

they

they could not receive Instruction. See *Jer.* xvii. 23. and 32, 33. Had they kept in Humility, they would have profited under the Teachings of the Lord, who gave them *his good Spirit to instruct them*, *Neh.* ix. 20, for, *though the Lord be high, yet hath he Respect to the lowly; but the Proud he knoweth afar off*, *Psal.* cxxxviii. 6. *The greater thou art, saith the Son of Syrach, the more humble thy self, and thou shalt find Favour before the Lord. Many are in high Place, and of Renown; but Mysteries are revealed unto the Meek*, *Eccl.* iii. 18, 19. *For the Secret of the Lord is with them that fear him; and he will shew them his Covenant*, *Psal.* xxv. 14. He will open unto them the *sealed Book*, and make the *Vision* so plain, that he that runs may read. Those Things which are hid from the *Wise and Prudent*, the Lord is pleased to *reveal unto Babes*, *Matth.* xi. 25. and to instruct those, that become Fools for Christ, in the Wisdom, which makes wise unto eternal Salvation.

Two Things then are absolutely necessary to every one that desires to know a spiritual Profiting in Reading the Holy Scriptures, *to wit*, a Mind rightly disposed and prepared to receive Instruction in the Things of God, and a Teacher able and sufficient to instruct us therein. Now to be rightly disposed and prepared for divine and spiritual Instruction, we must,

must, as hath been shewn, be meek and lowly in Heart, we must be humble, and fearers of God, we must be Babes, and Fools for Christ. If we have not this Disposition and Preparation of Mind, we are not Subjects capable of heavenly Instruction. But whence cometh this Disposition and Preparation of Mind? Have we it of ourselves; Can we thus dispose and prepare our own Hearts? No in no wise; it is the Gift of God, the Work of his Holy Spirit; for *the Preparations (or Disposings) of the Heart in Man, and the Answer of the Tongue is from the Lord*, saith Solomon, Prov. xvi. *Lord, thou hast heard the Desire of the Humble, thou wilt prepare their Hearts*, saith David, Psal. x. 17. O Lord, I know that the Way of Man is not in himself: it is not in Man that walketh to direct his Steps, saith Jeremiah, chap. x. 23. God is the Giver, and Man is the receiver of this holy Disposition and Preparation of Mind. *I will sprinkle clean Water upon you*, saith the Lord, *and ye shall be clean: from all your Filthiness, and from all your Idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh*, Ezek. xxxvi. 25, 26. *I will put my Law in their inward Parts, and write it in their Hearts*, Jer. xxxi. 33. So this new
Heart

Heart is God's Gift, and we are the Receivers of it.

If it be asked, when the Increase of this prepared State before spoken of comes to be witnessed? The Answer is, in our diligent waiting in Faith and Humility upon the Lord. If it be enquired again, Can we wait upon the Lord? I answer, Christ died for all Men, and the Grace of God is given unto all Men, whereby they are enabled so to do. *Christ Jesus the true Light lighteth every Man that cometh into the World*, John i. 9. *And of his Fulness have all we received, and Grace for Grace*, ver. 16. Grace to wait, and Grace to receive, and Grace to act according to the Measure of the divine Gift bestowed upon us. Wherefore 'tis all of Grace, and Free-Gift, not of Free-will, or Merit of Works. And yet we have ¹ *Free-Will*, and good Works are acceptable to God; but 'tis Grace that prevents, prepares and enables the Will; tis God that works *in us to will and to do*, or else we could neither will nor do those Things, that are well pleasing in his Sight. Without Christ we can do nothing; but through Christ strengthening of us, we can do that which is acceptable to God. We exalt not Man's

¹ *Nullus absque propriâ voluntate salvatur, liberi enim arbitrii sumus.* Hier. in Eph. 1. *Verum arbitrii ipsa libertas Deum habet authorem,* Idem. in Eph. 2. No Man is saved—without his own Will; for we have Free-Will.—But God himself is the Author of this Freedom of Will. *Preparatur voluntas à Domino,* Aug. *Retract. l. 1.* For the Will is prepared of the Lord.

Free-Will to the Diminution or Prejudice of God's Free-Grace; but ascribe the whole of our Conviction, Conversion, Perseverance, and Salvation to his Grace, and nothing to our selves; for the very Will to do Good, as well as the good Deed itself, is of his Free-Gift, through Faith in Christ Jesus.

Now when the Mind is thus rightly disposed and prepared to receive Instruction in the Things of God, yet we cannot teach our selves, neither can any Man of himself teach us. For who is sufficient for these Things; Who is able to instruct us in them? None but *he* whose Name is *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace*, Isa. ix. 6. And as he is able to instruct us, so is he willing and ready to do it, *The Word is nigh thee*, saith the Scripture, *even in thy Mouth, and in thy Heart*, Rom. x. 8. compared with *Deut. xxx. 14*. The Lord is a Teacher near at Hand, to instruct us in all the Troubles and Exercises, in all the Doubts and Difficulties, in all the Fears and Temptations of our Souls. There is no spiritual Case so hard, nor Affair so dubious, but he will resolve and determine it for us, if we diligently seek to him for Counsel therein. *Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you*, Matth. vii. 7. *I will instruct thee, and teach thee in the Way which thou shalt go; I will guide*
F thee

thee with mine Eye, Psal. xxxii. 8. *I am the Lord thy God which teacheth thee to Profit, which leadeth thee by the Way that thou shouldst go*, Isa. xlviii. 17. Man's Teaching, reacheth the Brain, but God's Teaching penetrateth the Heart. Man's Teaching puffeth up, but God's Teaching edifieth. By this Divine Teaching it was, that *David* so improved and profited; it was this that made him wiser than *his Enemies*, and to understand more than *all his Teachers*, yea, than the *Ancients*, see Psal. cxix. 98, 99. 100. So *Elibu*, though young, yet had more Understanding than the aged, *I said*, saith he, *Days should speak*, and Multitudes of Years should teach Wisdom. *But there is a Spirit* (or ^m the Spirit itself, according to the *Hebrew*) *in Man, and the Inspiration of the Almighty giveth them Understanding*, Job. xxxii. 7, 8. The Prophet *Daniel*, who had Knowledge and Skill in all Learning and Wisdom, and Understanding in all Visions and Dreams, ascribeth it unto the God of Heaven, *Dan. i. 17. and ii. 19. Blessed*, saith he, *be the Name of God for ever and ever: for Wisdom and Might are his.*—*He giveth Wisdom unto the Wise, and Knowledge unto them that know Understanding. He revealeth the deep and secret Things: He knoweth what is in the Darkness, and the Light dwelleth with him. I thank thee, and praise thee, O thou*

רוח ה' באני Spiritus ipse in Homine.

God

God of my Fathers, who hast given me Wisdom and Might, and hast made known unto me now, what we (Daniel, Hananiah, Michael, and Azariah,) desired of thee, Dan. ii. 20, — 23. When Christ sent forth his twelve Apostles to the lost Sheep of the House of Israel, he said unto them, *Ye shall be brought before Governours and Kings for my sake, for a Testimony against them and the Gentiles. But when they deliver you up, take no Thought how or what ye shall speak, for it shall be given you in the same Hour what ye shall speak, For it is not ye that speak, but the Spirit of your Father which speaketh in you, Matth. x. 18, 19, 20.* When Peter confessed that Christ was the Son of the living God; Christ answered and said unto him, *Blessed art thou Simon Bar-jona: for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven, Matth. xvi. 16, 17.*

And when Christ enlarged the Commission of his Apostles, saying, *Go ye into all the World, and preach the Gospel to every Creature, Mar. xvi. 15.* He promised them his Presence, *Mat. xxviii. 20. Lo, I am with you always, even unto the End of the World.* But notwithstanding this Promise of his Presence, yet they were not to run before their Guide, but were to wait for it. and when they had received Power, after that the Holy Ghost was come upon them (or had receiv

the Power of the Holy Ghost coming upon them, more agreeable to the Greek) which was to fit and furnish them for the Lord's spiritual Work and Ministry, then *ye shall be Witnesses unto me*, saith Christ, *both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost Parts of the Earth*, Acts. i. 8. where observe, what it is that qualifies Men for the Ministry and Dispensation of the Gospel; not *human Literature* nor an *Author-studied-Spirit* but *the Power, of the Holy Ghost coming upon them*; and this Power is to be waited for, to make them Witnesses unto Christ. And they that in waiting come to receive of this Power, are truly *call'd, ordained, and sent forth* to preach, and none other, let their Pretences be never so plausible and confident. They are but *Intruders, Deceivers, and false Teachers*; for if they have not received of this Power, they are not *Pastors* but *Imposters*; not *Ministers of Christ*, but *Servants of Antichrist*. None can take heed unto the Flock, Feed the Church of God, which he hath purchased with his own Blood, but those whom the Holy Ghost makes *Bishops or Overseers* over it, see Acts xx. 28. Paul neither received the Gospel of Man, neither was he taught it, but by the Revelation of Jesus Christ, Gal. i. 12. He was an Apostle

ἡ δύναμις ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς.

not of Man, neither by Man, but by Jesus Christ, and God the Father, who raised him from the Dead, ver. 1. It was this Call, Revelation and Mission that made him, and the rest of the Apostles, *Ministers of Christ, and Stewards of the Mysteries of God*, 1 Cor. iv. 1. Their Sufficiency for this great Work, was not of themselves, but of God; who made them *able Ministers of the new Testament, not of the Letter, but of the Spirit*, see 2 Cor. iii. 5, 6. *God hath committed unto, (or, as the Greek, ἢ Put in us) the Word of Reconciliation*, saith the Apostle, 2 Cor. v. 19. And, *we are Ambassadors for Christ, as though God did beseech you by (or ἢ thro') us; we pray you in Christ's stead, (or ἢ for Christ) be ye reconciled to God*, ver. 20. They did not take upon them to preach, but as the *Word of Reconciliation* was put in them by the Lord; and as that Word was put in them; so they became, *Ambassadors for Christ*; and could say, *God did beseech through them*, and they did pray for Christ (or *Christ's sake*) that Men would be reconciled to God. Upon this Account it was, that they could say, *We then as Workers together with him, beseech you also, that ye receive not the Grace of God in vain*, 2 Cor. vi. 1. God, by working in them, enabled them to work together with him. And by this inward Working

ΘΕΛΕΜΕΝ Ἐν ἡμῶν Ἐ Δι' ἡμῶν Ἐ Τὴν ΧΡΙΣΤῶ.

of

of his, they were assisted to walk inoffensively, to preserve the Ministry from Blame, and to approve themselves, as the Ministers of God, *ver. 3, 4. Renouncing the hidden Things of Dishonesty, not walking in Craftiness, nor handling the Word of God deceitfully, but by Manifestation of the Truth, commending themselves to every Man's Conscience in the Sight of God, 2 Cor. iv. 2.* And having this Ministry, *freely of God bestowed upon them, they freely preached unto the People, working with their own Hands, that they might not be chargeable unto any; rejoicing in the Testimony of their Conscience, that in Simplicity and godly Sincerity not with fleshly Wisdom, but by the Grace of God they had their Conversation in the World, see 2 Cor. i. 12,*

And in the Course of their Gospel-Ministry, as Christ sent them forth, was in and with them, and made manifest the Saviour of his Knowledge by them in every Place; so they laboured by the Grace of God *in them* to turn the Minds of People to Christ, who is *the Light of the World*, that by following of him, they might *not walk in Darkeness*, but might *have the Light of Life*, John viii. 12. This being the only Means for Men to come to a thorough-Sight of their wretched, sinful State, and of that blessed Way, which, as it is diligently minded, will effectually lead them out of it. For this is the Testimony of Christ, *I*

am

am come, saith he, a Light into the World, that whosoever believeth on me, should not abide in Darknes, John xii. 46. Not an outward Light only (as some mistake) by his divine Doctrine, Precepts, Example, Miracles, patient Sufferings and Death, glorious Resurrection and Ascension; but he is also, and more especially, an inward Light in his spiritual Appearance in the Hearts and Consciences of Men; for he is the Day-spring from on high that visiteth us, to give Light to them that sit in Darknes, and in the Shadow of Death, to guide our Feet into the Way of Peace, Luke i. 78, 79. By this in-shining Light the Apostles and primitive Believers came to the Knowledge of God, and Jesus Christ whom he sent to be the Saviour of the World. God who commanded Light to shine out of Darknes, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, 2 Cor. iv. 6. For by the Brightness of the Light illuminating of our Minds, the Clouds of Ignorance are made to vanish, and so we, who were sometimes Darknes, come to be Light in the Lord, Eph. v. 8. For, as all Things that are proved, are made manifest by the Light: for whatsoever doth make manifest, is Light, ver. 13. or as Beza, more agreeably to the ^r Greek, renders it, Lux

τὸ πᾶν ὃς τὸ φῶς ὁμοῦν αὐτῷ ἐστ.

enim

enim illud est quod omnia facit manifesta,
 The Light is that which maketh all Things
 manifest: so the God of our Lord Jesus, the
 Father of Glory, giving unto us the Spirit of
 Wisdom and Revelation, in the Knowledge of
 him; the Eyes of our Understanding are en-
 lightened, to know what is the Hope of his
 Calling, and what the Riches of the Glory of
 his Inheritance in the Saints; and what is
 the exceeding Greatness of his Power to us-
 ward who believe, according to the Working
 of his mighty Power; which he wrought in
 Christ when he raised him from the Dead,
 and set him at his own right Hand in the
 heavenly Places, Eph. i. 17, 18, 19, 20.
 Now this Knowledge, being the proper Effect
 of Divine Illumination, Man remaining in Sin
 and Unbelief, is wholly void and destitute of;
 neither can he with all his unsanctified Skill
 and Industry attain unto it, because it is
spiritually discerned. This Knowledge cometh
 not by meer human Study, but by supernatural
 Revelation, and the Mind must be purged
 and purified by the inward Working of the
 Holy Spirit, in Order to the Reception of it.
Blessed are the pure in Heart, for they shall
see God, Matth. v. 8. But the Impure, while
 such, cannot see him. For Sin clouds the
 Understanding and weakens the Senses of the
 Soul, so that it cannot receive the Things of
 God, 'till Sin be turned from. The Light
 indeed

indeed shines in the Darkness, but the Darkness comprehendeth it not. Souls defiled with filthy Lusts have no right discerning of spiritual Things. For such are blind and cannot see afar off. But they that, by the spirit of Holiness dwelling in them, have escaped the Pollutions which are in the World through Lust, are in a Preparedness for the Understanding of the Mysteries of God. Therefore when the Jews marvelled at Christ, saying, *How knoweth this Man Letters (or the Scriptures,) having never learned?* Jesus answered them, and said, *my Doctrine is not mine, but his that sent me. If any Man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self,* John vii. 15, 16, 17. The Knowledge of Christ's Doctrine is promised to the Doers of God's Will. To Christ's Disciples it is given to know the Mysteries of the Kingdom of Heaven, Matth. xiii. 11. *If ye love me, saith he, keep my Commandments,* John xiv. 15 And what's the Promise consequent upon their Obedience? Why, saith he, *I will pray the*

^f [Γράμματα] See 2 Tim. iii. 15.

^t Books, Learning, the Scriptures, Dr. Hammond in the Margin upon John vii. 15.

^u Βλεπει θεολόγῳ γενέσθαι ποτέ, καὶ τῆς, θεότητος ἀξιῶν; τὰς ἐντολὰς φυλάσσει, διὰ τῶν προσηγμάτων ὁδευσόν. καὶ ἀξίῳ ἐπίβασιν θεωρίας. Greg. Nazianzen. Orat. 29. Wouldst thou be skilful in Theology. and even worthy of Divinity? Keep the Commandments, walk in the Precepts; for Practice is the Way to come to Speculation.

*Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him ; but ye (viz. my Disciples) know him, for he dwelleth with you, and shall be in you, ver. 16, 17, And for a farther Ratification or Confirmation of his Promise, he adds, I will not leave you comfortless ; I will come to you. And because I live, ye shall live also. And ye shall know that I am in my Father, and you in me, and I in you. He that hath my Commandments, and keepeth them, he it is that loveth me ; and he that loveth me ; shall be loved of my Father, and I will love him, and will manifest my self to (or in) him, ver 18, 19, 20, 21. When Judas (not Iscariot) asked him, how he would manifest himself unto or in them, and not unto or in the World ; His Answer was, If a Man love me, he will keep my * Word, and my Father will love him, and we will come unto him, and make our abode with him, ver. 22, 23.*

This Matter is further opened in the 15th. Chapter, where Christ calleth his Disciples, his *Friends*, upon the Consideration of their Obedience to him. *Ye are my Friends*, saith he, *if ye do whatsoever I command you*, ver. 14. Where we see the Condition or Terms

* Εμφανίσω αὐτῷ ἑμαυτόν.

x Τὸν λόγον μου.

upon

upon which this Relation of *Friends of Christ* depends, and that is no less than universal Conformity to his Precepts. And then he subjoins the Reason of this honourable discriminating Character, *Henceforth*, saith he, *I call you not Servants; for the Servant knoweth not what his Lord doeth, but I have called you Friends; for all Things that I have heard of my Father, I have made known unto you*, ver. 15, Whether by himself immediately, or mediately by the Holy Scriptures; or Instruments inspired and sent of God. Again, in the 16th. Chapter, he tells them what the Comforter or Spirit of Truth should do, both with Respect to the World, and to themselves. He should *reprove or convince the World of Sin, and of Righteousness, and of Judgment*, ver. 8. But them he should *guide into all Truth*, should *shew them Things to come*, and *glorify him*, ver. 13, 14.

Thus we have the *true Way* declared unto us, whereby we may come to know the Mind and Will of God, and profit in Reading of the Holy Scriptures.

The Spirit of Truth is the only certain and infallible Teacher of the Church and People of God. I conclude with that excellent Passage of a *late Writer*, "*Beside the outward Revelation of God's Will to Men,*

y *John Smith of Cambridge* his select Discourses, p. 384.

“ there is also an *inward Impression* of it on
 “ their Minds and Spirits, which is in a more
 “ special Manner attributed to God. We
 “ cannot *see divine Things*, but in a *divine*
 “ *Light*: God only, who is the *true Light*,
 “ and in whom there is no Darkness at all,
 “ can so shine out of himself upon our glassy
 “ Understandings, as to beget in them a Pic-
 “ ture of himself, his own Will and Pleasure,
 “ and turn the Soul (as the Phrase is in
 “ *Job* 38.) *הוּמָהוּ כְּחָמֶה* like *Wax* or *Clay* to
 “ the Seal of his own *Light* and *Love*. He
 “ that made our Souls in his own Image and
 “ Likeness, can easily find a Way into them.
 “ The Word that God speaks, having found
 “ a Way into the Soul, imprints it self,
 “ there as with the Point of a Diamond,
 “ and become “ *λόγος ἐγγεράμμενος ἐν τῇ τῆ*
 “ *μανθά οὐτος ψυχῇ*, that I may borrow *Pla-*
 “ *to's* Expression. Men may teach the
 “ *Grammar* and *Rhetorick*, but God teaches
 “ the *Divinity*. Thus it is God alone that
 “ acquaints the Soul with the *Truths* of
 “ *Revelation*.

* *A word written in the Soul of the Learner.*

S E C T.

S E C T. III.

The Testimony of the Holy Spirit in the Hearts of the Faithful, is that whereby they come certainly and savingly to know, that the Holy Scriptures were given by Inspiration of God.

T H E R E are many Arguments, which are much insisted upon by some Writers, to prove the divine Authority of the Holy Scriptures, as the *Testimony of the Church*, the *Testimony of the Holy Scriptures* themselves, their *Antiquity and Harmony*, those *undoubted Miracles* whereby they were confirmed, the *Fulfilling of Prophecies*, the *holy Doctrine* delivered in them, *Excellency of Style*, *Faithfulness and Integrity* of the *Pen-men*, *miraculous Preservation* of them, notwithstanding the *Rage of Satan*, and *wicked Men*, with other *Topicks* of the like Nature; which we own as *secondary or subservient Ways of Proof*, which may produce an *historical Knowledge*: but the *primary or principal Argument*, viz. whereby we come certainly and savingly to know that the *Holy Scriptures* are of *divine Authority*, is the *Testimony of the Holy Spirit in our*

our Hearts; because no other Arguments whatsoever can give us a *certain* and *saving Knowledge* thereof, free of all *Scruple*, *Wavering* and *Hesitation*, which is absolutely necessary to the establishing of our Minds in a *saving Faith* of their *divine Original*.

For that which cannot give us the *Holy Spirit* and *saving Faith*, cannot give us a *certain* and *saving Knowledge* of their *divine Authority*; for both these are necessary to this *certain* and *saving Knowledge*: But neither the *Testimony of the Church*, nor of the *Holy Scriptures* themselves, nor any other Argument drawn from their *Antiquity*, *Harmony*, &c. can give us the *Holy Spirit*, and *saving Faith*; and consequently cannot give us a *certain* and *saving Knowledge* of their *divine Authority*.

That the *Holy Spirit* is necessary to the attaining of this *certain* and *saving Knowledge*, is manifest from the *Apostle's* Argument, 1 Cor. ii. 14. *The natural Man*, saith he, *receiveth not the Things of the Spirit of God: for they are Foolishness unto him; neither can he know them, because they are spiritually discerned*. If any shall object and say, That the *Apostle* is not treating there of the *Holy Scriptures*: I answer, He speaks there of the *Things of the Spirit of God*, and surely the *Holy Scriptures* are some of those *Things*, being given by *Inspiration of God*;

God; and so not to be known certainly and savingly as such, but by the *Holy Spirit*. Therefore, saith the Apostle, *We have received not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given to us of God,* ver. 12.

The Necessity also of saving *Faith* in this Matter, is proved by the Testimony and Confession of *Peter* in behalf of himself, and the other Disciples, *We believe, and are sure, that thou art that Christ, the Son of the living God,* John vi. 69. where we may observe, first he saith, *We believe*, and then, *We are sure*, [or as the Greek *, *We know*,] to shew, that saving *Faith* is necessarily pre-required to the certain and saving Knowledge of divine and spiritual Things.

And that neither the Church, nor the Scriptures themselves, nor any Thing else, except God and Christ, who is one with the Father, John x. 32. can give the *Holy Spirit*, is clear from the Testimony of Christ, *The Holy Ghost whom the Father will send in my Name*, John xiv. 26. *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth*, John xv. 26. And then for *Faith*, that is peculiarly ascribed to God, as his Work, *This is the*

* Εγνώκαμεν.

Work of God, that ye believe, John vi. 29. and as his Gift, By Grace ye are saved through Faith, and that not of your selves: it is the Gift of God, Eph. ii. 8. For whether we understand it of *Grace* or *Faith*, they are both his Gifts; not our Acquirements or Attainments.

And because the Testimony of the *Holy Scriptures* themselves is very considerable in this Case, it may be seasonable to examine the *Nature* of its *Evidence*, and what *Kind* of *Motive* of *Credibility* it is. Whether it be such an Evidence as is sufficient to beget a *firm Persuasion*, and a *certain* and *saving Knowledge* of itself, that the *Holy Scriptures* were given by *Inspiration of God*. For that the *Holy Scriptures* do testify to their own divine Original, is most undeniably true, for this is so plain, that he that runs may read it; but the Question is, whether *they of themselves* can give this *certain* and *saving Knowledge*? For if they can of *themselves* give this *certain*, and *saving Knowledge* that they were given by *Inspiration of God*; then it will necessarily follow, that all those who are capable and actually do hear or read them, would have this *certain* and *saving Knowledge*: But daily Experience evinceth the contrary. For how many, that are capable, and do hear or read them, Persons of great Parts, both natural and acquired, are yet

yet void of this *certain* and *saving Knowledge*, that they were given by *Inspiration of God?*

The first Instance I shall give of this with respect to Hearing, is in *Acts* xvi. Where we have an Account of *Paul's* Preaching to several Women at *Philippi*, ver. 13. For though it is very probable, that they all heard him preach; yet 'tis said of *Lydia* only; *The Lord opened her Heart, that she attended unto the Things, which were spoken of Paul*, ver. 14. which shews, that if the Lord had not opened *Lydia's* Heart, it had remained shut no less than of the rest. And if *Lydia* could not attend unto the Doctrine of *Paul*, unless the Lord had opened her Heart, much less could she *certainly* and *savingly know*, that his Doctrine was of God, without the further Opening of the *Holy Spirit*.

The other Instance, that I shall now take Notice of, is *John* viii. where Christ having preached to the *Jews*, *many believed on him*, ver. 30. and others *believed not*, ver. 45. but were so enraged, that *they took up Stones to cast at him*, ver. 59. It doth appear, that they all heard his Doctrine with the outward Ear, but all received it not in their Hearts, because they had not saving *Faith*, which is the Gift of God.

Now as it was with those that heard *Christ's* and the *Apostle's* Doctrine orally delivered, so

H

it

it is with those that hear the Scriptures read, or can read them themselves ; for unless Christ *open their Understandings, that they may understand the Scriptures*, they will remain, as to all spiritual and saving Knowledge of them, a *sealed Book*, see *Luke xxiv. 45.* compared with *ver. 32.* The Scriptures are a *sacred Instrument of divine Knowledge*, where they are afforded ; but *Christ* alone by his *Holy Spirit* is the *principal and sole efficient Cause and Author* thereof, in the Hearts of those that believe ; whereby they come to an Assurance, that those *holy Writings*, and the *Truths* therein declared of, were given by *Inspiration of God*.

The Apostle *Paul*, who was before ignorant of Christ and his Doctrine, came to the Knowledge of them, not by Hearing or Reading of the *Scriptures of the old Testament*, or by any Way, and Means that had their Spring in Man's *carnal Wisdom* ; but *by the Revelation of Jesus Christ*, see *Gal. i. 12.* And giving a Relation of his Conversion and Call to the Ministry before King *Agrippa*, *Acts xxvi.* he places it entirely upon *Christ's spiritual Appearance*, in the Way of *divine Illumination*, and by a *Voice speaking* unto him, *I saw a Light from Heaven, above the Brightness of the Sun, shining round about me.* And *I heard a Voice speaking unto me, and saying in the Hebrew Tongue Saul, Saul, why persecutest thou me ? It is hard for thee to kick against the Pricks.*

Pricks. And I said, who art thou Lord? And he said, I am Jesus, whom thou persecutest. But rise and stand upon thy Feet? for I have appeared unto thee for this Purpose, to make thee a Minister and a Witness both of these Things which thou hast seen, and of those Things in the which I will appear unto thee, ver. 13, 14, 15, 16. It was Christ, by his in-fhining, inspeaking, spiritual Appearance that converted him, and made him a Minister, and Witness for Christ. His Knowledge in the Mystery of Christ, and the Dispensation of the Grace of God, were given to him by Revelation. See Eph. iii. 2, 3, 4. And not unto him only was the Mystery revealed by the Spirit, but also to the holy Apostles and Prophets of Christ in general. See ver. 5.

If human Learning, or natural Reason were sufficient of themselves, to acquaint Men with the Things of God, and give them a certain Knowledge of the divine Authority of the Holy Scriptures; then the worldly wise and learned would sooner understand them, than the outwardly ignorant and illiterate; because the learned are more capable of understanding and improving such Reasons or Arguments, as are the Products of human Literature, than the unlearned. But the Apostle saith, The Wisdom of this World is Foolishness with God, 1 Cor. iii. 19. and not many wise Men after the Flesh, not many mighty, not many noble are

called: But God hath chosen the foolish Things of the World to confound the Wise; and God hath chosen the weak Things of the World, to confound the Things that are Mighty; and base Things of the World, and Things which are despised, hath God chosen, yea, and Things which are not, to bring to nought Things which are: that no Flesh should glory in his Presence, 1 Cor. i. 26,---29. For it is written, I will destroy the Wisdom of the Wise, and will bring to nothing the Understanding of the Prudent. Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisdom of this World? ver. 19, 20. Again, Let no Man deceive himself: If any Man among you seemeth to be Wise in this World, let him become a Fool, that he may be Wise, 1 Cor. iii. 18. Man in his unregenerate State is apt to be full and puffed up in Mind with the Conceit of his worldly Wisdom; but if he would be made truly Wise, as to the Things of God, he must be emptied of his worldly Wisdom, and become a Fool; in a spiritual Sense of the Word. He must become as a Babe, or as a little Child; for of such is the Kingdom of God, and unto such are the Mysteries thereof opened. Wherefore, saith the Evangelist, In that Hour Jesus rejoyced in Spirit, and said, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these Things from the

the Wise and Prudent, and revealed them unto Babes : even so Father, for so it seemed good in thy Sight, Luke x. 21.

Adeò autem hic confternatur & deficit humana perspicacia, ut primus in Domini scholâ proficiendi gradus sit, ab eâ deficere. Nam eâ, ceu objecto velamine, impedimur, quò minùs assequamur Dei mysteria, quæ non revelantur, nisi parvulis. Neque enim caro & sanguis revelat, nec animalis homo percipit eâ quæ sunt Spiritus : quin potius stultitia est illi Dei Doctrina ; quia spiritualiter dijudicanda est. Necessariæ ergo sunt Spiritus sancti suppetiæ, vel potius vis ejus sola hîc viget.

Here, saith *Calvin*, the Wit of Man is so puzzled and at such a Loss, that the first Step towards Profiting in Christ's School, is to renounce it. For by it, as by a Veil cast before us, we are hindered from attaining to the *Mysteries* of God, which are not revealed, but to *Babes* or *little ones*. For neither do *Flesh* and *Blood* reveal, nor doth the natural Man perceive the Things that are of the Spirit : but the Doctrine of God is rather Foolishness to him, because it is spiritually to be judged. The Assistance therefore of the holy Spirit is herein necessary, or rather his Power alone is available.

Nam

For

---Nam ab eo illustrata anima novam quasi aciem sumit, quâ coelestia Myſteria contempletur, quorum ſplendore ante in ſeipſa perſtringebatur.

Atque ita quidem Spiritus ſancti lumine irradiatus hominis intellectus, tum verè demùm ea quæ ad regnum Dei pertinent guſtare incipit ; antea prorsus ad ea delibanda fatuus & inſipidus. Quamobrem Chriſtus regni ſui Myſteria duobus Diſcipulis præclare edifferens, nihil tamen proficit, donec ſenſum illis aperit ut intelligant Scripturas. Sic edoctis divino ejus ore Apoſtolis, Spiritus tamen Veritatis mittendus eſt, qui ipſorum mentibus eandem inſtillet Doctrinam, quam

auribus

---For the Soul being enlightened by him, receiveth as it were a new Sight, whereby it doth contemplate heavenly Myſteries, with whoſe Brightneſs it was before dazzled in it ſelf.

And thus the Underſtanding of Man being irradiated with the Light of the holy Spirit, doth then at length begin truly to taſte thoſe Things which appertain to the Kingdom of God ; being before without all reliſh or ſavour for the Teaching of them. Therefore when Chriſt had very clearly ſet forth the Myſteries of his Kingdom unto two of his Diſciples, yet it profited them nothing till he opened their Underſtanding, that they might underſtand the Scriptures. When

the

auribus usurpaverant. the *Apostles* were thus
 Verbum quidem Dei taught by his divine
 instar Solis est omni- Mouth, yet the Spirit
 bus affulgentis quibus of Truth must be sent
 prædicatur; sed nullo unto them, to instil
 cum fructu inter cæcos. the same Doctrine into
 Nos autem natura cæci their Minds which
 sumus omnes hac in they had heard with
 parte; proinde in men- their Ears. The Word
 tem penetrare nequit, of God is like unto the
 nisi interiore illo Ma- Sun which shines unto
 gistro Spiritu per su- all, to whom it is
 am illuminationem a- preached; but without
 ditum faciente. *Calvin*, Profit among them
Institut. l. 3. c. 2. that are blind. Now
Sect. 34. we are all naturally
 blind in this Respect,
 and therefore the Word
 cannot penetrate into
 the Mind, unless the
 inward Teacher, *the*
holy Spirit make an
 Entrance for it by his
 Illumination.

The Apostle *John* ascribes divine Know-
 ledge to the *Unction* or *Anointing*, which the
 Faithful had received of Christ, *Ye have an*
Unction saith he, *from the holy One, and ye*
know all Things, 1 John ii. 20. And, *the*
Anointing, which ye have received of him;
abideth

abideth in you : and ye need not that any Man teach you ; but as the same Anointing teacheth you of all Things, and is Truth, and is no Lye ver. 27. Now what is this *Uction* from the the holy One ? Is it not the Spirit of Truth, which anoints the Faithful with a divine Knowledge, and gives them a right Understanding in the Things of God ?

The Apostle *Paul* in his second Epistle to *Timothy*, iii. 14. Exhorts him not simply to *continue in the Things which* he had heard, but *which* he had learned, and had been assured of, knowing of whom he had learned them. And instancing in the Scriptures, ver. 15. he saith not simply, that thou *hast read the Holy Scriptures*, but *thou hast known the Holy Scriptures*. For, *Timothy* might have heard the *Apostle's* Doctrine, and have read the holy Scriptures, as a natural Man may do, who *receiveth not the Things of the Spirit of God* ; but to have learnt and have been assured of the *Apostle's* Doctrine, and to have known the *holy Scriptures* that they came from God, could not be done without the Assistance of the *holy Spirit*. And therefore the *Apostle* prayed for him, that *the Lord* would give him *Understanding in all Things*, chap. ii. 7. and exhorted him, to *keep that good Thing which was committed to him, by the Holy Ghost which dwelleth in us* ; chap. i. 14. For it is by the *Holy Ghost*, that our Understandings are enlightened to know

know the *holy Scriptures* spiritually, and to be assured in our Consciences, that they were given by inspiration of God. For as it was by the *internal Motion and Testimony of the Holy Spirit*, that the *holy Prophets and Apostles* certainly knew, that what they committed to Writing was of God; so there is no other Way for any to attain to a *certain and saving Knowledge*, of the *divine Original and Authority of the Holy Scriptures*, but by the *internal Motion and Testimony of the same Holy Spirit*.

And if any Opposers shall call this Assertion an *enthusiastical* Notion, and thereby think to lessen the Force of the preceding Arguments; we regard it not, the Question having been truly stated and discussed, and we being assured by the Holy Spirit of the Truth in ourselves, having the Testimony not only of the *holy Scriptures* confirming the same, as is already manifested; but also of several famous *Protestant Writers* attesting thereunto, as one entirely with us in this Matter; some whereof I shall produce to shew how clear we are of all *fanatical Novellism and Singularity*.

S E C T. IV.

Several Protestant Writers and Churches asserting, that 'tis only by the Testimony of the Holy Spirit in the Hearts of the Faithful, that they come certainly and savingly to know, that the holy Scriptures were given by Inspiration of God.

ALthough there are, as I have beforementioned and granted, and many other Arguments used to prove the divine Authority of the holy Scriptures, as *the Testimony of the Church*, and *of the Scriptures themselves*, &c. which are but secondary or subservient, tending to produce an Historical Knowledge: yet the primary or principal Argument, is the Testimony of the Holy Spirit in our Hearts, whereby we do arrive at a certain and saving Knowledge, a personal and experimental Assurance thereof.

CALVIN *Professor of Divinity at GENEVA.*

Si conscientiis op-	If we will provide
timè consultum volu-	well for our Consci-
mus, ne instabili dubi-	ences, that they may
tatione perpetuò cir-	not be always carried
cumferantur, ne etiam	about with instability,
hæsitent ad minimos	doubting, or wavering
quosque	and

quosque scrupulos, al- and hesitation at the
 tius quàm ab humanis very least scruples, this
 vel rationibus, vel ju- persuasion (*viz. of the*
 diciis, vel conjecturis *divine Authority of*
 petenda est hæ persua- *the Holy Scriptures*)
 fio, nempe, ab arca- must be fetched higher
 no testimonio Spiritus. than either from the
Calvin. Institut. l. 1. reasons, or judgments,
c. 7. Sect. 4. or conjectures of Men,
 namely, from the se-
 cret testimony of the
 Spirit.

Quia opinione tan- Profane Men, be-
 tum stare videtur re- cause they think reli-
 ligio profanis homini- gion doth stand only
 bus, ne quid stultè aut in opinion, to the end
 leviter credant, rati- they may not either
 one probari sibi cupi- fondly or lightly be-
 unt ac postulant, Mo- lieve, do covet and de-
 sen & Prophetas divi- sire to have it proved
 nitùs loquutos esse. to them by reason, that
 Atque testimonium *Moses and the Pro-*
 Spiritùs omni ratione *phets* spake from God.
 præstantius esse respon- And to such I answer,
 deo. Nam sicuti Deus that the testimony of
 solus de se idoneus est the Spirit far exceeds
 testis in suo sermone; all reason. For as God
 ita etiam non antè si- alone is a sufficient
 dem reperiet sermo in witness of himself in
 hominum cordibus, his word, so will it
 quam interiore Spiritus not find credit in the
 testimonio I 2 hearts

testimonio obfignetur. Idem ergo Spiritus, qui per os Prophetarum loquutus est, in corda nostra penetret neceffe est, ut persuadeat eos fideliter protulisse quod divinitus erat mandatum. *Ibid.*

hearts of men, until it is sealed by the inward Testimony of the Spirit. 'Tis therefore necessary, that the same Spirit, which spake by the mouth of the *Prophets*, enter into our hearts to persuade us, that they faithfully declared what was commanded them of God.

Maneat ergo hoc fixum, quos Spiritus sanctus intus docuit solidè acquiescere in Scripturâ, & hanc quidem esse *αὐτόπιστον*, neque demonstrationi & rationibus subjici eam fas esse: quam tamen meretur apud nos certitudinem, spiritus testimonio consequi. Et si enim reverentiam suâ sibi ultrò majesticate conciliat, tunc tamen demum seriò nos afficit, quum per Spiritum obfignata est cordibus nostris. Illius ergo

Let it therefore remain as a fixed truth, that those whom the holy Spirit hath inwardly taught, do steadily acquiesce in the Scripture, and that it is self-credible, and ought not to be subject to demonstration and reasons: but yet the certainty it getteth with us, it obtaineth by the Spirit's testimony. For though by its own excellence it procures a respect to itself yet then only it seriously affects us, when the

ergo virtute illuminati, the Spirit seals it in
 jam non aut nostro, our hearts. By whose
 aut aliorum judicio virtue being enlighten-
 credimus, a Deo esse ed, we now believe,
 Scripturam ; sed supra the Scripture is from
 humanum judicium, God, not upon our
 certo certius constitui- own, or other mens
 mus (non secus ac si judgment ; but above
 ipse Dei numen illic the judgment of man,
 intueremur) hominum we most certainly de-
 ministerio ab ipsissi- termine (as tho' we
 mo Dei ore ad nos beheld the Majesty of
 fluxisse. Non argu- God himself there)
 menta, non verissimi- that it came from the
 tudines quærimus, qui- very mouth of God to
 bus judicium nostrum us by the ministry of
 incumbat ; sed ut rei men. We seek not
 extra æstimandi aleam for arguments or pro-
 positæ, judicium inge- babilities whereon to
 niumque nostrum sub- rest our Judgment; but
 jicimus. *Ibid. Sect. 5.* we submit our will
 and judgement to it, as
 to a thing of inesti-
 mable value.

Talis ergo est per- Such then is our
 suasio, quæ rationes persuasion (*in this mat-*
 requirat ; talis notitia, *ter*) as requireth (*hu-*
 cui optima ratio con- *man*) reasons; but such
 stet, nempe in quâ se- is our knowledge, as is
 curius constantiusque consistent with the best
 mens quiescit, quam reason, in even that,
 in wherein

in ullis rationibus; talis denique sensus, qui nisi ex cœlesti revelatione nasci nequeat. *Ibid.*

Hæc nisi certitudo adsit quolibet humano iudicio & superior & validior, frustra Scripturæ autoritas vel Ecclesiæ consensu stabilietur, vel aliis præfidiis confirmabitur. Siquidem, nisi hoc jacto fundamento, suspensa semper manet. *Ibid.*
l. I. c. 8. Sect. 1.

wherein the mind resteth with more security and certainty, than in any (*human*) reasons; such in a word is our sense or feeling, as cannot proceed but from divine revelation.

Unless we have this certainty, which is superior to, and of more validity than any judgment of man, it will be in vain to go about to establish the authority of Scripture either with arguments, or the consent of the Church, or any other means. For except this foundation be laid, (*viz. that the certainty of its divine authority depends entirely upon the Spirit's Testimony*) it remains in perpetual suspense.

ZANCHIUS *Professor of Divinity at*
Heidleberg.

To those that say, the Scripture needs no other Testimony, but is sufficient of it self,
to

to prove it was given by Inspiration of God. *Zanchius*, in his Treatise of the holy Scriptures, *Tom.* 8. of his Works, gives this Answer in the following Propositions.

PROP. I.

Non est cujuspiam hominis, neque totius Ecclesiæ, sed solius Dei efficere, ut quis certò cognoscat, hanc de quâ loquimur Scripturam esse θεοπνευστον, alias verò minimè.	'Tis not in the power of any man, nor of the universal Church, but of God alone, to make a man certainly know, that this very Scripture, whereof we are speaking, was given by inspiration of God; and others were not.
---	--

PROP. II.

Non est etiam Scripturæ sanctæ per se solius, hoc efficere: sed opus est Spiritu sancto mentem hominis legentis aut audientis Scripturam ità illustrante, ut videat ac sentiat Deum loqui in Scripturis, non hominem.	Nor can the holy Scripture effect this of itself alone; but the holy Spirit is necessary for the so enlightening of the mind of man in his reading or hearing of the Scripture, that he may see and perceive God and not man to be the speaker.
--	--

PROP.

PROP. III.

Nullis etiam rationibus, five ab antiquitate, five a consonantiâ Scripturarum, five a miraculis quibus fuit Scriptura S. confirmata, five a complemento vaticiniorum ejus, five ab alio quovis loco, deductis, persuaderi ulli hominum, potest, hos libros esse θεοπνεύτους, alios nequaquam, sine Spiritu- intus hoc demonstrante.	No reasons drawn either from the antiquity, or harmony of the Scriptures, or those miracles, wherewith the holy Scripture was confirmed, or the fulfilling of its prophecies, or any other topics, can persuade a man, that these books were given by inspiration of God, and others were not, without the inward demonstration of the Spirit.
--	---

PROP. IV.

Ergò Spiritus S. qui mentem mentisque oculos aperiat atque illuminet, non solum necessarius est ad hoc, ut quis verè agnoscat canonicos libros esse θεοπνεύτους: sed etiam ad hanc rem ille unus, sine ullo testimonio Ecclesiae,	The holy Spirit therefore which can open the mind and enlighten the eyes of it, is not only necessary, to make a man know of a truth, that the canonical Books were given by inspiration of God; but he alone is also
--	--

Ecclesiæ, sineque ullis also a teacher, able and
 rationibus, idoneus est sufficient to do this,
 atque sufficiens doctor. without any testimony
 of the Church, and
 without any reasons
 of man.

PISCATOR *Professor of Divinity at*
 Herborn.

Etſi autem hæc Though the Scrip-
 Scriptura fidem apud ture deſerveth to be
 omnes meretur tan- believed of all men, as
 quam θεόπνευſτος καὶ being given by divine
 αὐτοπίſτος tamen te- inspiration, and ſelf-
 ſtimonio Spiritus ſancti credible; yet it muſt
 ſanciri cam in cordibus be confirmed by the
 noſtris oportet, ut no- Spirit's testimony in
 bis certa ejus conſtet our hearts that we may
 authoritas, ac proinde be certain of its autho-
 ut plenam ei fidem ha- rity, and ſo give full
 beamus. *Piſcator in* credit thereunto.
Aphoriſmiſ, Loc. 2.
Aphor. 6.

URSIN *Professor of Divinity at*
 Heidelberg.

Having mentioned ſundry Arguments to
 confirm the Truth and Certainty of the Scrip-
 tures, he aſſerts that it is by the holy Spirit's
 Teſtimony, or certain Perſuaſion in the Hearts
 of the Faithful, that they know them to be
 of God.

K

Hæc

Ηæc πληροφορία, neque hominum, neque ullius creaturæ testimonio nititur, sed est effectus Spiritus sancti proprius.

Hoc argumentum, ut est renatorum proprium, ita solum corda eorum non solum de veritate & auctoritate Scripturæ sacræ convinceit, sed etiam persuadet, ut assentiantur, & in eâ firmiter acquiescant: reliqua omnia communia sunt etiam non converfis, quos quidem etiam convincunt, atque ora contradicentibus obturant, sed sola non persuadent, nec movent ad assentiendum, nisi intus testimonium Spiritus sancti accedat.

*Ursinus in Prolegom.
in corpus Doctrinæ,
&c. p. 9.*

This certain persuasion or full assurance doth not depend upon the testimony of men or any creature, but it is the proper effect of the holy Spirit.

This argument, as it is peculiar to the regenerate, so it alone not only convinces their hearts of the truth and authority of the holy Scripture, but also persuades them, to assent unto, and to rest assuredly in it. All other arguments are common also to the unregenerate, whom they convince and silence from contradicting, but they alone do not persuade, nor move them to assent, without the testimony of the holy Spirit.

Dr. Whitaker,

Dr. WHITAKER *Regius Professor at*
Cambridge.

Quamquam infinita sunt argumenta quibus Scripturarum auctoritas confirmatur, & qui illam infringere volunt, refelluntur, tamen hæc persuasio nunquam erit nobis salutaris, aut firma, aut perpetua, quousque fuerit Spiritus sancti testimonio stabilita. *Whitakeri Defensio, &c. contra confutationem Duraei Jesuitæ, p. 110.*

Qui ergo Spiritûs testimonio carent, legere quidem Scripturas possunt, & argumentis abundare, quibus tum has defendant, & alia Scripta rejiciant: tamen has Scripturas ex animo amplecti tantquam veré divinas, non ante possunt, quam Spiritus illorum mentes in hanc *πληροφορίαν* induxerit.

Though there are many arguments to confirm the authority of the Scriptures, and confute those who oppose it; yet this persuasion (*viz. of their divine original*) will never be saving, firm, or lasting to us until it be ratified by the testimony of the holy Spirit.

They therefore, who are without the Spirit's testimony, may read the holy Scriptures, and abound with arguments, for the defence of them, and the rejection of other writings; yet they cannot heartily embrace the Scriptures, as being truly divine, before the Spirit hath brought their

induxerit. *Ibid.* p. 111 their minds and wills
 — (*Deo ipso intrinsecus* unto a full persuasion
mentem nostram fir. thereof — For, 'tis
mante atque illuminan- God himself, as *Augus-*
te. Aug. contra Epist. *tine* faith, *that inward-*
 Manich.) *Ibid.* p. 116, *ly strengthens and in-*
lightens our mind.

MACCOVIUS *Professor of Divinity at*
Franker.

Argumenta omnia All arguments avail
 parum momenti adse- little towards believ-
 runt ad credendum, ing (*the divine autho-*
 nisi accesserit illumi- *riety of Scripture*) un-
 nationis mentis nostrae- less our minds are in-
 per Spiritum sanctum, lightened by the holy
 quam vocamus testi- Spirit, which illumina-
 monium Sp. sancti, tion we call the testi-
Maccovii Loc. com- mony of the holy Spirit.
mun. c. 4. de Autho-
ritate s. Scriptura,
p. 27.

Internum, principale
 & infallibile in cordi-
 bus nostris loquens,
 supra Scripturam.

An inward, princi-
 pal and infallible te-
 stimony speaking in
 our Hearts, above
 Scripture.

BUCANUS

BUCANUS *Professor of Divinity at*
Lausanna.

Unde constat a Deo dictata esse Scripta Prophetica & Apostolica? How is it certain, that the writings of the Prophets and Apostles were dictated of God?

Partim testimoniis, partim argumentis. Testimoniis quidem partim internis, partim externis. Internum testimonium unicum est, nempe Spiritus sancti in tuis alloquentis consostrum, & dictantis Scripta illa esse θεοπνευστα & ea cordibus nostris obsignantis. *Ans.* Partly by testimonies, and partly by arguments. The testimonies are either internal or external. The internal testimony is but one, namely, of the holy Spirit, inwardly speaking to our heart, and dictating that those writings were given by divine inspiration, and sealing them therein.

Estque hoc testimonium propriè ad nostrum ipsorum confirmationem, solumque nobis satisfacit. *Bucani. Institut. Theolog. Loc. 4. Quæst. 12.* And this testimony is peculiarly appointed for the strengthening of us, and alone satisfies us.

AMESIUS *Professor of Divinity at*
Franeker.

Fides illa verè christiana, quæ locum habet in intellectu, nititur The true christian Faith, which hath its seat in the understanding

tur semper testimonio ing, rests always upon
divino. *Amesii Medul-* a divine testimony.
la Theolog. l. 1. c. 3. de
Fide, n. 5.

Ultima resolutio fi- Faith, as it denotes
dei, quatenus denotat the object of credibi-
rem credendam, est in lity, is ultimately re-
authoritatem Dei, aut solved into the autho-
divinam revelationem: rity of God, or divine
sicut ultima ejus reso- revelation: and as it
lutio, quatenus desig- signifies the act of be-
nat actum credendi, est lieving, it is ultimately
in operationem & per- resolved into the inter-
suasionem internam nal operation and per-
Spiritus sancti, 1 Cor. suasion of the holy
xii. 3. *Neminem posse Spirit. For no man*
dicere Jesum Dominum, can say that Jesus is
nisi per Spiritum sanc- the Lord, but by the
tum. Ibid. n. 12. holy Ghost, 1 Cor. xii. 3,

From whence it follows, that no man can know assuredly that the Scriptures, which testify of Christ, are of God, but by the Spirit of God inwardly enlightening, convincing and persuading our Minds.

TRELCAIUS *Professor of Divinity at*
Leyden.

Scripturam divinam We know that the
esse non ex traditione Scripture is of God,
cognoscitur, sed ; not by tradition; but
Primò, 1. By

Primò, ex interno, Spiritus Christi testimonio.

1. By the internal testimony of the Spirit of Christ.

Secundò, Ex testimonio Apostolorum, tanquam publicorum notariorum in Ecclesia.

2, By the testimony of the Apostles, as publick notaries in the Church.

Tertiò, Ex testimonio Scripturæ, tanquam instrumenti divini.

3. By the testimony of the Scripture, as a divine instrument.

Ac ultimò demum, Ex testimonio ecclesiæ Dei Apostolorum & Scripturæ testimonium palàm, ac velut in columnâ proponentis.

4. And lastly, By the Testimony of the Church of God openly and publickly propounding the testimony of the Apostles and of the Scripture.

Treecat. Instructiones, l. 1. p. 14.

Summam auctoritatem illam, tum publicè testatus est Deus, ordinaire & extraordinaire; tum privatim obsignat æterno Spiritu suo in conscientia piorum. *Ibid. p. 5.*

God hath testified the high authority of the Scripture, not only publickly, and that both in an ordinary and extraordinary manner, but he also privately sealeth it by his eternal Spirit in the conscience of the godly,

RAVANELLUS

RAVANELLUS.

De divinitate Scripturæ nobis constant ex testimonio, quod Spiritus sanctus intus in cordibus nostris perhibet.

Spiritus sancti testimonium largè est efficacius & præstantius omnibus aliis testimoniis, & nominatim Ecclesiæ testimonio: nam neque testimonium Ecclesiæ, neque ipsum testimonium, quod vel ipsa Scriptura sibi aut reddit, vel ex naturâ ejus, sue ex iis quæ sibi insita sunt, desumitur, quidquam valet ad persuadendum, nisi accedat internum Spiritus sancti testimonium. *Ravanelli Bibliotheca sacra, in Verbo (Scriptura) Num. 2. Dist. 1.*

We are certain of the divine authority of the Scripture, by the testimony which the holy Spirit gives inwardly in our hearts.

The testimony of the holy Spirit is far more effectual and excellent than all other testimonies, and particularly, the testimony of the Church; for neither the testimony of the Church, nor the testimony, which either the Scripture gives to itself, or is taken from its nature or from the inherent matter, avails any thing to persuade us to believe its divine authority, without the internal testimony of the holy Spirit.

BEZA

BEZA Professor of Divinity at Geneva.

Primum enim, Spiritus sanctus disponit intelligentiam nostram ad percipiendam doctrinam Evangelii, quæ alioqui mundo videtur mera stultitia.

First, the holy Spirit disposeth our Understanding to perceive the doctrine of the Gospel, which otherwise to the world seemeth meer foolishness.

Deinde animo nostro persuadet, istam gratuitæ in Jesu Christo salutis doctrinam non solum veram esse, (nam & Diaboli intelligunt verissimam illam esse, & tamen non servantur) sed etiam illam ad nos pertinere. *Bezae Brevis Fidei Confessio*, n. 19.

Next, it persuadeth our minds, that the doctrine of free salvation in Jesus Christ, is not only true, (for the Devils understand it to be most true, and yet are not saved) but also that it doth appertain to us.

Therefore the divine Authority of the holy Scriptures is evidenced to us by the holy Spirit.

WOLLEBIUS Professor of Divinity at Basil.

Quæ. Quo testimonio sacrarum Scripturarum

Quæst. By what testimony may we know
L the

rum divinitas nobis in-
notescat?

Resp. Testimonium
autem hoc duplex est
principale & ministe-
riale. Principale est
testimonium Spiritus
sancti foris in ipsa Scrip-
turâ; intus verò, in
corde ac mente homi-
nis fidelis ab ipso illu-
minati, loquentis, eique
Scripturæ divinitatem
persuadentis.

Ministeriale verò te-
stimonium est testimo-
nium Ecclesiæ. *Wollebii*
Compend. Theolog. Præ-
cog. Can. 8, 9.

the divine authority of
the holy Scriptures?

Ans. The testimony
is two-fold, principal
and ministerial. The
principal testimony is
that of the holy Spirit,
speaking outwardly
in the Scripture itself;
and inwardly in the
heart and Mind of a
believer inlightened by
the Spirit, and per-
suading him of the di-
vine authority of the
holy Scriptures.

The ministerial or
subservient testimony
is that of the Church.

Dr. TULLY of Oxford.

The Doctor having mentioned the Causes,
whereby the divine Authority of the Scrip-
tures may be known, as, the principal effici-
ent, and the Ministerial, intermediate, or
moving Causes, affirms,

Ea alia esse non po-
test, quàm Spiritus ille
veritatis,

That the principal
efficient cannot be any
other

veritatis, qui ejusmodi other, than the Spirit
(ut lubet) omnia ope- of truth, which work-
ratur in omnibus. *En-* eth all things of that
chiridion didacticum, kind in all, as he will.
cap. i. De sacrâ Scrip-
turâ.

WILLIAM TINDAL, *Martyr, and, as Fox*
stileth him, an Apostle of England, Acts
and Mon. Vol. II. p. 306. Edit. 9. 1684.

* When thou art asked why thou believest
that thou shalt be saved by Christ, and of
such like Principles of our Faith? Answer,
Thou wottest and feelest that it is true: And
when he asketh, How thou knowest that it
is true? Answer, *Because it is written in*
thine Heart: And if he asketh, *who wrote*
it? Answer, *The Spirit of God:* And if he
asketh, How thou camest first by it? Tell
him, Whether by reading in Books, or hearing
it preached, as by any outward Instrument,
but that *inwardly thou wast taught by the*
Spirit of God; And if he asketh, Whether
thou believest it not, because it is written in
Books, or because the Priests so preach?
Answer, *No, not now; but only because it is*
written in thine Heart, and because the Spirit
of God so preacheth, and so testifieth unto thy

^a William Tindal was burnt at Filford in Flanders in the Reign
of Henry 8. Anno, 1536, See Fox's Acts and Monuments,
Vol. II. p. 305.

Soul; and say, Tho' at the Beginning, thou wast moved by Reading or Preaching, as the *Samaritans* were by the Words of the Woman; yet now thou believest it not therefore any longer, but only because thou hast heard it of the *Spirit of God*, and read it *written in thine Heart*. *Answer to Sir Thomas More's Dialogue.*

JOHN BRADFORD, *Martyr.*

After we come to the Hearing and Reading of the Scriptures shewed unto us, and discerned by the Church, we do believe them, and know them as Christ's Sheep, not because the Church saith they are the Scriptures, but because they be so, being thereof assured by the same Spirit which wrote and spake them. *Fox's Acts and Monuments*, Vol III. p. 246. Edit. 9.

RICHARD HOOKER.

Scripture teacheth all supernaturally revealed Truth,—The main Principle whereupon, our Belief of all Things therein containeth dependeth, is, that the Scriptures are the Oracles of God himself, This in itself we cannot say is evident. For then all Men that hear it, would acknowledge it in Heart, as they do when they hear that *every whole is more than any Part of that whole*, because this in itself is evident. The other we know, that all do

do not acknowledge, when they hear it. There must be therefore some former Knowledge presupposed, which doth herein assure the Hearts of all believers. Scripture teacheth us that saving truth, which God hath discovered unto the World by Revelation; and it presumeth us Taught otherwise, that itself is divine and sacred. The Question then being, by what Means we are taught this; some answer, *says he*, That to learn it we have no other way than only Tradition. And having spoken something of this, and the Use of Reason to convince Infidels or Atheists, *he adds*, Neither can I think that, when grave and learned Men do sometime hold, that of this Principle there is no Proof but by the Testimony of the Spirit, which assureth our Hearts therein, it is their Meaning to exclude utterly all Force which any kind of Reason may have in that behalf; but I rather in this do interpret such their Speeches, as if they had now expressly set down, that other Motives and Inducements, be they never so strong and consonant unto Reason, are notwithstanding ineffectual of themselves to work Faith concerning this Principle, if the special Grace of the holy Ghost concur not to the enlightening of our Minds. *Ecclesiast. Polity, Book 3. Sect. 8. p. 77, 78, Edit. 1666.*

h That the Scriptures are the Oracles of God.

Dr.

Dr. WILLET.

Neither do we only believe the Scripture, because of the Church's Testimony, nor chiefly, but because the Spirit of God doth teach us, and the Scriptures themselves do testify for themselves, *Synopsis Papismi*, &c. p. 36.

Not the Judgment of the Church, but the Witness of the Spirit doth certify and assure us of the Truth and Authority of Scripture. *Ibid.* p. 37.

Dr. RICHARD FIELD *Dean of Gloucester.*

The supream Judgment, wherein the Conscience of Men doth rest, in the Things of God, is proper to God, who only of his Spirit teacheth the Conscience, and giveth unto it Assurance of Truth. *Of the Church, Book, 4. c. 13. p. 221.*

The Judgment of God the Father, as supream, the Judgment of the Son, as the eternal Word of God, of the Spirit, as the Fountain of all Illumination making us discern what is true, is that, in which we finally rest, *Ibid.* p. 222.

Without *this* we cannot know the Scripture to be of God, *Ibid. c. 14. p. 225.*

ARTHUR HILDERSHAM.

None of these Arguments (*viz. Consent of the holy Writers, Fulfilling of Prophecies, &c.*)
can

can undoubtedly persuade the Heart *certitudine Fidei* (of the divine Authority of the Scriptures) till we be taught of God, till the Holy Spirit of God have inwardly certified and assured us of it. *Lectures on Psal. li. 7. p. 773.*

Archbishop Usher.

It is required, that we have the Spirit of God, as well to open our Eyes to see the Light, as to seal up fully into our Hearts, that Truth which we see with our Eyes; for the same holy Spirit that inspired the Scripture (1 Cor. ii. 10, and xiv. 37. Eph. i. 13.) inclineth the Hearts of God's Children to believe what is revealed in them, and inwardly assureth them above all Reasons and Arguments, that these are the Scriptures of God. *Sum and Substance of the Christian Religion, p. 11, 12. Edit. 6.*

This Testimony of God's Spirit in the Hearts of his Faithful, is greater than any human Persuasions grounded upon Reason, or Witnesses of Men. *Ibid. p. 12.*

Edward Leigh.

He having offered several Arguments in Proof of the divine Authority of the holy Scriptures, and finding them not strong enough to establish the Mind in a firm Persuasion thereabout, comes at last to the Testimony of the holy Spirit in the Hearts of the Faithful, as that alone which can and doth give the Soul
plenary

plenary Satisfaction. ' None of all these Arguments, *saith he*, can undoubtedly persuade ' the Heart *certitudine Fidei*, that the *holy* ' *Scripture*, or any Doctrine contain'd in it is ' the Word of God, till we be taught it of ' God, till the holy Spirit of God hath inwardly certified and assured us of it. This ' is called the *Sealing of the Spirit of God*, ' Eph. i. 3. by this the Scripture is imprinted ' in our Hearts, as the Sign of the Seal in the ' Wax. Other Arguments may convince. but ' this is absolutely necessary; this is all sufficient to persuade certainly, *Matth. xi. 25.* ' *Body of Divinity, l. 1. c. 2. p. 16. Edit.* 1654.

The holy Ghost inwardly witnesseth in the Hearts of the Faithful, that the Scriptures are the Word of God. *Ibid. in Margin.*

Bishop STILLINGFLEET.

The ultimate Resolution of our Faith, as to its formal Object, must be alone into the Veracity of God revealing Things unto us; for the *principium certitudinis*, or Foundation of all certain Assent can be fetcht no higher, neither will it stand any lower than the infallible Verity of God himself, and the *principium Patefactionis* or the Ground of Discovery of spiritual Truth to our Minds, must be resolved into divine Testimony or Revelation. *Origines*

nes Sacrae, Book 2. c. 8. *Concerning the Truth of the Doctrine of Christ*, Sect. 8.

The Spirit of God in its Working upon the Mind, doth not carry it on by a brutish impulse, but draws it by a spiritual discovery of such strong and persuasive Grounds to assent to what is revealed, that the Mind doth readily give a firm Assent to that, which it sees such convincing Reason to believe. Now the strongest Reason to believe, is the Manifestation of a divine Testimony; which the Spirit of God so clearly discovers to a true Believer, that he only firmly assents to the general Foundation of Faith, the Veracity of God; but to the particular Object propounded, as a Matter of divine Revelation. *Ibid.*

The whole Work of the Spirit of God in its peculiar Energy and Way of Operation upon the Soul, is left entire to itself. But then when the Spirit works, as to the planting of a truly divine Faith; I do not think it only persuades the Soul of the Truth of a divine Testimony, but withal represents the Truths revealed by that Testimony, with all that Excellency and Suitableness that there is in them, that by the most agreeable, yet effectual Influence of the Spirit upon the Soul, it chearfully embraceth that Truth, which is revealed, and cordially yields up itself in Obedience to it. *Ibid. Sect. 11.*

The natural Man cannot savingly apprehend the Things of God. *Ibid.*

M

Inwardly

Inwardly God hath promised to be a Witness within them, that by its working and strengthening Grace in the Hearts of Believers, it may confirm to them the Truth of the Records of Scripture, when they find the Counter-part of them written in their Hearts by the Finger of the Spirit of God. *Ibid.* c. 10. *Seet.* 5.

RICHARD BAXTER.

The Testimony of the internal sanctifying Spirit is infallible, and so much as this Spirit testifieth to me is true. And I am sure that this Spirit attesteth the Truth of the Gospel in me; for the Substance of the Gospel is imprinted on my Heart; and by the Impression I know the Seal. *More Reasons for the Christian Religion*, p. 41.

The gracious Redeemer hath his standing Witness in the sanctified, even his holy Spirit. *Ibid.* p. 33.

True Christians know this; they feel it, they profess it; they have this Spirit in them, illuminating their Minds.—This is Christ's Advocate, and Witness still dwelling in all his Members.—This is Christ's Witness in us, that he is Christ indeed and pure.—If you know no such Thing in your self as this, you have rejected the holy Ghost, or quenched his Spirit. *Ibid.* p. 31.

Dr.

Dr. OWEN.

The Doctor speaking of the Testimony of God's Spirit, saith, *This alone persuadeth and inwardly convinceth the Heart, of the divine Verity of the holy Scripture, Principles of the Doctrine of Christ*, p. 8.

It is the Work of the holy Spirit to enable us to believe the Scripture to be the Word of God,—and infallibly to evidence it unto our Minds, so as that we may spiritually and savingly acquiesce therein. *The Reason of Faith: Or, An Answer unto that Enquiry*, wherefore we believe the Scripture to be the Word of God. p. 14.

We must grant that a Spirit of Wisdom and Revelation to open the Eyes of our Understanding, is needful to enable us to believe the Scripture to be the Word of God in a due Manner, or forgo the Gospel. *Ibid.* p. 91.

Divines at the first *Reformation*, did generally resolve our Faith of the divine Authority of the Scripture, into Testimony of the holy Spirit. *Ibid.* p. 107.

We cannot believe the Scripture to be the Word of God, nor any divine Truth therein contained, without the effectual Illumination of our Minds by the holy Ghost. *Ibid.* p. 180.

Not that I would deny unto Men, or take them off from the Use of their *Reason* in this Matter; for, what is their *Reason* given unto them for, unless it be to use in those

M 2

Things

Things, which are of the greatest Importance unto them? Only I must crave leave to say, that it is not sufficient of itself to enable us to the Performance of this Duty, without the *immediate Aid and Assistance of the holy Spirit of God*. Ibid. p. 93.

And yet, They do but vainly deceive themselves, who suppose, or rather dream, that they make any Determination of what is true or false in Religion, without the Use and Exercise of *their Reason*; it is to say, they do it as Beasts, and not as Men; than which nothing can be spoken more to the Dishonour of Religion, nor more effectual to deter Men from the Entertainment of it. For our Parts, we rejoyce in this, that we dare avow the Religion which we profess to be *highly rational*; and that the most *mysterious Articles* of it are propounded unto our Belief, on Grounds of the *most unquestionable Reason*, and such as cannot be rejected, without a Contradiction to the most sovereign Dictates of that intellectual Nature, wherewith of God we are endued. *Vindication of the Animadversions on Fiat Lux*, c. 14. p. 364, 365.

ISAAC CHAUNCEY.

By his (*viz.* God's) Spirit, the Heart is fully persuaded and enabled to close with the Truths contained in the Scriptures. *Doctrine according to Godliness*, p. 8.

To these Testimonies of private Writers among Protestants, I shall here add the Confessions of several of their Churches.

The FRENCH Confession.

Hos libros agnoscimus canonicos, id est, us Fidei nostræ normam & regulam habemus, idque non tantum ex communi Ecclesiæ consensu, sed etiam multò magis ex testimonio, & intrinsicâ Spiritus sancti persuasione. <i>Gallicarum Ecclesiarum Confessio</i>, Art. 4. in <i>Corp. Conf.</i>	We know these books to be canonical, that is, we esteem them as a rule and guide of our Faith, and that not only by the common consent of the Church, but also much more by the testimony, and inward persuasion of the holy Spirit.
--	---

The DUTCH Confession.

Hosce omnes libros solos pro sacris & canonicis recipimus, ut ad eos, veluti ad regulam, Fides nostra exigatur; iisque tanquam fundamento innitatur, & stabiliatur. Eaque omnia, quæ illis continentur, absque omni dubitatione credimus;	We receive all these books only, as sacred and canonical, that our Faith may be tried by them, as by a rule; and lean and be established upon them as a foundation, And we believe without all doubting, all those things which are contained
--	--

dimus; idque non tam, tained in them, and
 quòd Ecclesia eos pro that not so much, be-
 hujusmodi recipiat & cause the Church re-
 approbet, quàm im- ceives and approves
 primis, quòd Spiritus them as such, as chiefly
 S. in cordibus nostris because the holy Spirit
 testetur a Deo pro- doth testify in our
 fectos esse, comproba- hearts, that they came
 tionemq; ejus in se ipsis from God, and carry
 habeant. *Ecclesiarum* his approbation in
Belgicarum Confessio in themselves.
Actis Synodi Nationalis
Dordrechtanae, Art. 5.
in Corp. Confess.

*The Confession of Faith, first agreed upon by
 the Assembly of Divines at Westminster,
 and since approved by the general Assembly
 of the Kirk of Scotland.*

We may be moved and induced by the testi-
 mony of the Church, to an high and reverend
 Esteem of the holy Scripture. And the
 Heavenliness of the Matter, the Efficacy of
 the Doctrine, the Majesty of the Style, the
 Consent of all the Parts, the Scope of the
 whole (which is to give all Glory to God)
 the full Discovery it makes of the only Way
 of Man's Salvation, the many other incom-
 parable Excellencies, and the entire Perfection
 thereof, are Arguments, whereby it doth
 abundantly

abundantly evidence itself to be ^a *the Word of God* : yet notwithstanding, our full Persuasion and Assurance of the infallible Truth and divine Authority thereof, is from the inward Work of the holy Spirit, bearing Witness by and with the Word, in our Hearts. *Confession, &c. chap. 1. of the holy Scriptures, Sect. 5. Printed in the Year 1651. The Independents own the same.*

Confession of Faith put forth by the Elders and Brethren of many Congregations of Christians (baptized upon Profession of their Faith) in London and the Country, printed, 1677.

I shall not need to transcribe their Words, which are in *Chap. 1. Sect. 5.* they being the same *Verbatim* with the *Westminster Confession* before quoted. The Reason why they express their Sentiments in the Words and Method of the *Assembly*, and those of the congregational Way, that is, the *Presbyterians* and *Independents*, is set down in their Preface to the Reader, *viz.* to manifest their Consent with both, as also with many other Confessions of *Protestants* in divers Nations and Cities; and also to convince all, that they had no Itch to clogg Religion with new Words.

^a This is true of the divine Doctrine and Truth declared of in the Scripture.

From

From all which testimonies of private Authors among Protestants, and the Confessions, of several Churches, as the *French, Dutch, Scotch*, abroad, and the Presbyterian, Independent and Baptist Churches at home; it appears, that the holy Spirit's witnessing in the Hearts of the Faithful is the principal Testimony of the divine Authority of the holy Scriptures. For this not only powerfully convinceth the Mind, and is more excellent than the Testimony of the Church, and all Arguments drawn either from Scripture itself, or human Reason; but also effectually persuades the Faithful to give a full Assent unto them, and stedfastly without all doubting, to acquiesce therein, as given by Inspiration of God.

It also further appears, by this Harmony, Consent and Agreement of these Protestant Writers and Churches, with the *Quakers*, in this fundamental Principle of Christian Religion, Faith and Doctrine, *The internal Testimony of the holy Spirit*; that the *Quakers*, though reproached and reviled by their Adversaries, are as clear of Singularity and Novelty, in this Regard, as those Protestant Writers and Churches. And if they were found and orthodox, in holding this fundamental Principle of Truth, (as who dares assert the contrary?) Why should the *Quakers*, who hold the same that they themselves do; nay, how

how can they, with any Consistency to those Testimonies and Confessions, be censured for Erroneous and Heterodox ?

S E C T. V.

Of the Interpretation of the holy Scriptures, evincing that the holy Spirit is the chief, and only certain and Interpreter thereof.

TH E Sense, or Meaning of Scripture is either literal, or spiritual. To the Understanding of the literal Sense, these Things are ordinarily required, *viz.* A comparing of Scripture with Scripture; a considering of the Use and Acceptation of Words and Phrases; of the Circumstances of Time and Place; a weighing of the principal Scope, Design and Coherence of the Text; a Regard to the Agreement or Disagreement with the primary Heads, or Articles of Religion, generally owned by all Sorts of Christian Professors, as necessary to be believed in order to eternal Life and Salvation; all which presuppose a perceptive Faculty, the Use of Reason, and a Degree or Measure of other human Attainments, as a competent Skill in

N Arts

Arts and Languages, &c. By these and the like Means, the literal Sense of Scripture is attained to. But these Helps, though profitable, yea, necessary, ordinarily speaking, to the literal Understanding of Scripture, yet they are but secondary, ministerial or subservient ; and the Knowledge accruing thereby, is only notional or speculative, a Head or Brain Knowledge, which wicked and ungodly Men may arrive at, no less than those who fear the Lord and work Righteousness ; yea, 'tis sometimes seen, that the Wicked do far excel the Godly in this Kind of Knowledge.

But to the Understanding of the spiritual Sense or Meaning of Scripture, so as to come to witness Salvation to the immortal Soul thereby, the Illumination of the holy Spirit is absolutely necessary. This is a Heart, not a meer Head-knowledge ; of the Spirit, not of the Letter only ; by inward Feeling and Experience, not by outward Notion or Observation.

The external Helps beforementioned, we neither undervalue nor neglect, as we have Ability and Opportunity for the using of them : but as natural Causes cannot produce supernatural Effects. So can no Man know the Things of God but by the Spirit of God.

We also distinguish between the bare Understanding of the literal Sense of such, or such a Proposition or Sentence of Scripture, wherein such a Truth is declared of ; and the
saying

saving or spiritual Perception of it, so as to believe it with a divine Faith. Those former outward Helps are sufficient to the bare Understanding of the Sense of a Proposition or Sentence to be literally understood: but the saving or spiritual Perception thereof, accompanied with a divine Assent thereunto, is the Work of the holy Spirit alone in its inward Influence and Operation in and upon the Hearts of the Faithful. For nothing but the Spirit of God can reveal or open to us the Mind of God. *It is the Inspiration of the Almighty that gives us this Understanding.* All Knowledge of Scripture proceeding from natural Reason, and meer human Study and Endeavours, is but a natural and human Understanding of Things in Scripture, but the Knowledge which the holy Spirit giveth is divine and supernatural. In a Word, all meer human Interpretations or Expositions of Scripture are at best but only secondary, ministerial or subservient, but the Interpretation or Exposition of the holy Spirit is chief or principal; they are doubtful and uncertain, but this only is certain and infallible. This might be abundantly proved by Testimonies of Scripture; but having before manifested the Truth thereof in the former Part of this Treatise; I proceed to alledge Testimonies out of those called the Fathers, of some moderate Men of the *Roman* Communion, and of several *Protestant* Wri-

ters and Churches, confirming this Position, viz. *That the holy Spirit is the chief and only certain and infallible Interpreter of Scripture*; which will be a farther Consutation of that pretended Singularity, and enthusiastical Novelty, wherewith some have rashly charged us in the Exposition thereof.

CLEMENS ROMANUS, *A. C.* 91.

Clemens Romanus writing to the Church of God at *Corinth*, tells them.

Πλήρης πνεύματος A plentiful Effusion
ἀγίῳ ἑκχυσίς ἐπὶ πάντας of the holy Ghost was
ἐγένετο. Epist. 1. ad upon them all.

Corinthios, c. 2.

Again,

Ἐν πνεύματι τῆς χά- Is not one Spirit of
ριος τὸ ἐκχυσθὲν ἐφ' ἡμᾶς. grace poured out upon
c. 46. us ?

The Spirit of Grace was and is the Teacher of Mankind, and without his Teaching, Help and Assistance, no Man can do any Thing that is acceptable to God.

IGNATIUS, 100.

This holy *Martyr* gives a clear Testimony to immediate Revelation; for having purposed to write a *second Epistle* to the *Ephesians* concerning Jesus Christ, both in his Faith, Love, Suffering and Resurrection, he adds this necessary Proviso,

Ἐὰν

Ἐὰν ὁ κύριός μοι ἀποκαλύψῃ. *Epist. ad Ephesios.* If the Lord shall reveal or make it known to me.

He would not write of Jesus Christ, tho' he had the Scripture by him, from his own meer Reading, Observation or Memory, but waited for immediate Revelation to open his Understanding in the Scriptures.

Πάντα ἃ ποιῶμεν ὡς αὐτοὶ ἐν ἡμῖν κατοικοῦντες, ἵνα ἂμεν αὐτοῦ ναοὶ, καὶ αὐτοῦ ἢ ἐν ἡμῖν Θεοὺς ἡμῶν. *Ibid.* Let us do all things as those who have God dwelling in us, that we may be his temples, and he may be our God in us.

Χρὶστὸς ἐν ἡμῖν λαλήσῃ, ὡς καὶ ἐν Παύλῳ· τὸ πνεῦμα τὸ ἅγιον διδάσκει τὰ Χρῆσθαι, ὥστε πλησίως ὡσεύ. *Epist. largior ad Ephesios.* Let Christ speak in us, as he did in Paul, let the holy Spirit teach us to speak the things of Christ, we keeping near unto him.

He was for the experimental Knowledge of God dwelling in us, of Christ speaking in us, and the holy Spirit teaching of us to speak the Things of Christ, all other Knowledge, though of the Scriptures themselves without immediate Revelation being of little Value in God's Account.

JUSTIN

JUSTIN MARTYR, 140.

Ἐυχε δέ σὺ πρὸς
πάντων φωτὸς ἀνοιχθῆ-
ναι πύλας, ἐξ ὧν συνοπλὰς,
ἐξ δὲ συνοπλὰς πᾶσιν
εἶναι, εἰμὴ τῷ θεῷ δὲ
συνιέναι, καὶ ὁ Χριστὸς
αὐτῷ. *Dial. cum Try-
phone Judæo*, p. 225.
Edit. Coloniae, 1686.

Οὐδείς γινώκει τὸν
πατέρα, εἰμὴ ὁ υἱός· ἐξ δὲ
τῷ υἱῷ, εἰμὴ ὁ πατήρ, καὶ
οἷς ἂν ὁ υἱὸς ἀποκαλύψῃ·
ἀποκαλύψεν ἔν ἡμῖν
πάντα ὅσα καὶ ἀπὸ τῶν
γραφῶν διὰ τοῦ χάριτος
αὐτοῦ νενοήκαμεν. *Ibid.*
p. 326.

Δεῖ τοῖς ἐγχειρῶσι
τὴν ἐκθεσιν, τὸ ἀνωθεν
ροπῆς τὰ καὶ συνεργίας
In Exposit. Fidei. p.
382.

Above all things
pray to God, that the
gates of *light* may be
opened to thee: for
the *Scriptures* are not
perceived or under-
stood, by any, but him
unto whom God and
his Christ do give an
understanding.

No man knoweth
the Father, but the
Son; neither knoweth
any man the Son, but
the Father, and they
to whom the Son will
reveal him. Therefore
he hath revealed unto
us all those things,
which out of the
Scriptures by his grace
we have an under-
standing of.

'Tis necessary for
them, who interpret
or expound divine
mysteries, that they be
moved thereunto and
assisted therein from
above.

CLEMENS

CLEMENS ALEXANDRINUS, 192.

Νόμων τε αὐτὸς ἐξηγη- He is the Interpre-
της τοῦ αὐτοῦ δι' ὃν νό- ter of the Law, by
μος ἐδόθη· ὁ πρῶτος whom the law was
ἐξηγητὴς τῶν θείων προ- given. The *first* or
σαγματῶν, ὁ ἢ κολῶν *principal interpreter*
τῷ πατρὶ ἐξηγούμενος of the *holy Scriptures*
ἡὸς μονογενὴς *Strom.* is the only begotten
l. i. p. 351. Edit. Son, who declareth the
Coloniae, 1688. counfel of the Father.

Θεὸν γὰρ εἰς ἐγνώ, For no man know-
εἰμὴν ὁ υἱός, καὶ ὃς ἂν ὁ υἱός eth God, but the Son,
ἀποκαλύψῃ. *Pædago-* and he to whom the
gus, l. i. p. 89. Son will *reveal* him.

Διὰ τῆτο τὰ κε- Wherefore those
κρυμμένα σοφῶν καὶ things which are hid-
συνετῶν τῷ νῦν αἰῶνος, den from the wise and
ἀπεκαλύφθη τοῖς νηπί- prudent of this world,
ois. Ibid. p. 96. are *revealed* unto
babes.

TERTULLIAN, 192.

Spiritus sanctus est The holy Spirit is
doctor veritatis,—Dei the teacher of truth,
villicus, Christi vicari- the steward of God,
us. *De Præscript.* the vicar of Christ.
Heretic. Sect. 28.

Quæ est ergò Para- What is the Office
cleti administratio nisi of the Comforter, but
hæc, quòd disciplina to direct discipline,
dirigitur reveal

dirigitur, quòd Scrip- reveal the Scriptures,
turæ revelantur, quòd reform the understand-
intellectus reformatur, ing, and improve in
quòd ad meliora pro- that which is good?
ficitur? *De Virg. Ve-*
land. Sect. 1.

Exurge igitur veritas, Arise therefore, O
exurge—Ipsa Scriptu- truth, arise, and do
ras tuas interpretare. thou thy self interperet
Ibid Sect. 3. thy own Scriptures.

Cui enim veritas Who ever found
comperta sine Deo? out the truth without
Cui Deus cognitus sine Christ? who ever
Christo? cui Christus knew God without
exploratus sine Spiritu Christ? or Christ with-
sancto? *De Animâ,* out the assistance of the
Sect. 1. holy Spirit?

O R I G E N.

Oremus Dominum, Let us pray to the
ut in Spiritu confide- Lord, that in the Spi-
rantes quæ per Spiri- rit considering the
tum scripta sunt, & things that are written
spiritualibus spiritualia by the Spirit, and com-
comparantes digne Deo paring spiritual things
& sancto Spiritu. qui with spiritual, we may
hæc inspiravit, quæ in honour of God and
scripta sunt, explicemus the holy Spirit, the
In Num. Hom. inspirer, explain the
16. in cœlest. Acad. things that are written.
F. Rous, p. 126.

LACTANTIUS,

LACTANTIUS, 303.

Veritas, id est, ar- Truth, which is the
 canum summi Dei, qui secret of the most high
 fecit omnia, ingenio God, who hath made
 ac propriis sensibus non all things, cannot be
 potest comprehendi : comprehended by our
 alioqui nihil inter wit and sense : for
 Deum, hominemque there would be no
 distaret, si consilia & distance between God
 dispositiones illius Ma- and man, if man's
 jestatis æternæ cogitatio cogitation could under-
 assequeretur humana. stand the counsels and
 Quod quia fieri non appointments of God's
 potuit, ut homini per eternal Majesty. Which
 seipsum ratio divina being impossible, that
 notesceret ; non est man of himself should
 passus hominem Deus ever attain the know-
 lumen sapientiæ requi- ledge of divine reason ;
 rentem, diutius ober- God suffered not man,
 rare ; ac sine ullo la- being desirous of the
 boris effectu vagari per light of wisdom, to
 tenebras inextricabiles, stray up and down any
 aperuit oculos ejus ali- longer, and without
 quando ; & notionem any effect of his labour
 veritatis munus suum to wander in inextri-
 fecit ; ut & humanam cable darkness ; but
 sapientiam nullam esse opened his Eyes at
 monstraret, & erranti length, and bestowed
 ac vago viam conse- upon him the know-
 quendæ immortalitatis ledge of the truth by
 ostenderet. way

ostenderet. *Divin. Institutionum.* l. 1. c. 1. *De Falsâ Religione,* way of donative, that he might both convince him of the insufficiency of human wisdom, and also shew unto him, being in error, the way that leadeth to immortality.

EUSEBIUS CASARIENSIS, 315.

They had the holy Spirit for their Counsellor to instruct them. *Euseb. Eccl. Hist.* l. 5. c. 3. *Engl. Transl.* p. 75.

GREG. NAZIANZEN, 370.

Sacræ Scripturæ utilitatem soli possunt cernere, quorum mentis oculi sunt benè purgati. *De rebus suis* They only can see the usefulness of the holy Scripture, the eyes of whose minds are well cleared by the Spirit. *Carm Ibid.* p. 4.

AMBROSE, 374.

Cœli mysterium doceat me Deus ipse, non homo qui seipsum ignoravit. *Ep. 31. l. 5.* Let God himself teach me the mystery of heaven, and not man who knoweth not himself. *Tom. 3. in Art. primo, p. 7. ad finem Corp. Confess.*

HIEROM,

HIEROM, 378.

Revela, inquit *David*, oculos meos; & considerabo mirabilia de lege tuâ, Lex enim spiritualis est; & revelatione opus est ut intelligatur, ac revelatâ facie Dei gloriam contemplemur. Liber in Apocalypsi septem figillis signatus ostenditur; quem si dederis homini scienti literas, ut legat, respondebit tibi; non possum, signatus est enim. Quanti hodiè putant se nosse literas, & tenent signatum librum, nec aperire possunt, nisi ille relexerit, qui habet clavem *David*, qui aperit & nemo claudit; claudit & nemo aperit. *Ep. ad Paulinum, Tom. 3.*

Reveal, or open thou mine eyes, O *Lord*, saith *David*, and I shall behold wondrous things out of thy law; for the law is spiritual, and there is need of revelation, that we may understand it, and with open face behold the glory of God. The book in the *Revelation* is sealed with seven seals. If thou givest it to the learned to read, he will answer thee, I cannot, for it is sealed. How many at this day think themselves learned, and yet hold the book sealed, neither can they open it, except he unlock it, who hath the key of *David*, who openeth and no man shutteth; shutteth and no man openeth.

AUGUSTINE, 396.

Audiam & intelli- I would hear and
 gam, quomodo in prin- understand, O Lord,
 cipio fecisti cœlum & how thou hast made
 terram. Scripsit hoc the heaven and the
Moyſes, scripsit & abiit, earth. *Moses* wrote
 tranſiit hinc ad te. this, he wrote it and
 Neque enim nunc ante is gone, he is passed
 me eſt: nam ſi eſſet, from hence unto thee.
 tenerem & rogarem For he is not now
 eum, & per te obſe- preſent with me for if
 crarem; ut mihi iſta he were, I would lay
 panderet; & præberem hold on him, and ask
 aures corporis mei, him, and beſeech him
 ſonis erumpentibus ex for thy ſake, to open
 ore ejus. Et ſi Hebræâ thoſe things unto me;
 voce loqueretur, fru- and I would cauſe my
 ſtrâ pulſaret ſenſum bodily ears to attend
 meum, nec indè men- unto the Words of his
 tem meam quicquam mouth. But if he
 tangeret. Si autem ſhould ſpeak in the
 Latinè, ſcirem quid *Hebrew* tongue, he
 diceret. Sed unde ſci- would in vain ſtrike
 rem, an verum diceret? upon my outward
 Quid ſi & hoc ſcirem, ſenſe, and not at all
 num & ab illo ſcirem? touch or affect my
 intus utique mihi, in- mind. If he ſhould
 tus in domicilio cogi- ſpeak in *Latin*, I
 tationis; nec Hebræa, might then know what
 nec Græca, nec Latina, he ſaid. But whence
 nec should

nec barbara vox, sed
veritas, sine oris &
linguæ organis, sine
strepitu syllabarum di-
ceret, verum dicit: &
ego statim certus con-
fidenter illi homini
tuo dicerem, verum
dicis. Cum ergò illum
interrogare non possim,
te, quo plenus vera
dixit, veritas; te rogo,
Deus meus, rogo parce
peccatis meis, & qui
illi seruo tuo dedisti
hæc dicere, da & mihi
hæc intelligere. *Con-*
fess. l. 11. c. 3.

should I know, whe-
ther he spaketh the truth?
But if I should know
this, should I know it
from him? The truth,
which is neither *He-*
brew, Greek, nor La-
tin, nor any barbarous
language, would say
unto me inwardly, in
the habitation of my
thoughts, without the
instruments of mouth
or tongue, without the
noise of syllables, He
(viz. *Moses*) speaketh
the truth; and I with
confidence should say
unto that servant of
thine, Thou speakest
the truth. Seeing then
I cannot enquire of
him, I beseech thee, O
my God, pardon my
sins, and thou who
gavest to him thy
servant to speak these
things, grant also unto
me to understand
them.

Volo etiam dicere,	O Lord my God, I
Domine Deus meus,	will speak what thy
quod	Scripture

quod me consequens Scriptura following
 tua Scriptura commo- reminds me of; and I
 net; & dicam, nec will speak it, and not
 verebor. Verum enim be afraid. For I will
 dicam, te mihi inspi- speak that truth, which
 rante, quod ex eis ver- from those words, thou
 bis voluisti ut dicerem. inspiring of me would-
 Neque enim alio, præ- est have me to speak.
 ter te inspirante, credo For I do not believe
 me verum dicere, cum that I speak truth from
 tu sis veritas, omnis any but thee inspiring
 autem homo mendax. of me, for thou art
Confess. l. 13. c. 25. the truth, and every
 man a liar.

Facit Deus, ut in- 'Tis God that gives
 telligatis. *Hom. 3. De* you to understand the
verbis Dom. secund, Scripture,
Joan.

CHRYSOSTOM, 398.

Man's human and worldly Wisdom or Science is not needful to the Understanding of the Scripture; but the Revelation of the holy Ghost, who inspireth the true Meaning unto them, that with Humility and Diligence do search therefore. *The second Part of the Exhortation to the Reading of the holy Scripture*, p. 8. in the Book of *Homilies*, reprinted for the Use of private Families, 1687.

THEOPHYLACT,

THEOPHYLACT, 1077.

Scripturæ sanctæ a Spiritu sancto apertæ nobis Christum offen- dunt; ideoq; Spiritus sanctus est Scriptura- rum janitor. <i>In Joan.</i> 10.	The holy Scriptures being opened by the holy Spirit do shew Christ unto us; and therefore the holy Spi- rit is the opener of the Scriptures.
--	--

*Certain Testimonies of some Writers of the
Roman Communion, witnessing to the
same.*

THOMAS AQUINAS, 1255.

Propria autem hujus scientiæ cognitio est, quæ est per revelatio- nem, non autem quæ est per naturalem ra- tionem. <i>Sum. Theolog.</i> <i>Prima Pars, Quæst. 1.</i> <i>Art. 6.</i>	The proper know- ledge of this divine science, is that which is by divine revelation, and not that which is by natural reason.
--	---

THOMAS à KEMPIS, 1450

Loquere Domine, quia audit servus tuus. Servus tuus sum ego, da mihi intellectum, ut sciam testimonia tua. Inclina cor meum in verba	<i>Speak Lord, for thy servant heareth. I am thy servant, give me understanding, that I may know thy testi- monies. Incline my heart</i>
--	--

verba oris tui ; fluat heart to the words of
ut ros eloquium tuum. thy mouth, let thy
Dicebant olim filii speech distil as the dew.
Israel ad *Moyſen* ; lo- The children of *Israel*
quere tu nobis, & au- in time paſt ſaid unto
diemus : non loquatur : *Moses* ; *Speak thou*
nobis Dominus, ne forte unto us, and we will
moriāmur. Non ſic hear thee : let not the
Domine ; non ſic oro ; Lord ſpeak unto us,
ſed magis cum *Samuele* leſt we die. Not ſo
prophetā, humiliter Lord, not ſo, I be-
ac deſideranter obſecro ſeech thee ; but rather
obſecro : *Loquere Do-* with the Prophet *Sam-*
mine, quia audit ſervus muel, I humbly and
tuus. Non loquatur earneſtly intreat, *Speak*
mihi *Moyſes*, aut aliquis Lord, for thy ſervant
ex Prophetis : ſed tu beareth : let not *Moses*,
potius loquere Domine nor any of the Prophets
Deus, inspiratur & illu- ſpeak to me, but ſpeak
minator omnium Pro- thou rather O Lord
phitarum : quia tu ſolus God, the inspirer and
ſine eis potes me per- inlightner of all the
ſectē ; imbuere illi au- Prophets : for thou
tem ſine te nihil pro- alone without them
ficiēt.

canſt perfectly instruct
me ; but they without
thee will profit no-
thing.

Poſſunt quidem ver-
ba ſonare, ſed Spiri-
tum non conferunt.
Pulcher-

They indeed may
ſound the words, but
they do not give the
Spirit.

Pulcherrimè dicunt, sed, Spirit. They speak
 te tacente, cor non very excellently, *as*
 accendunt. *Literas* *men*, but when thou art
 tradunt, se tu *sensum* silent, they do not in-
 aperis. Mysteria pro- flame the heart. They
 ferunt, sed tu reseras teach the *letters*, but
 intellectum signato- thou openest the *sense*.
 rum. Mandata edi- They utter mysteries,
 cunt, sed tu juvas ad but thou unlockest the
 perficiendum. Viam meaning of sealed
 ostendunt, sed tu con- things. They declare
 fortas ad ambulandum. thy commandments,
 Illi *foris* tantum agunt, but thou helpest to ful-
 sed tu corda instruis & fil them. They shew
 illuminas. Illi exterius the way, but thou
 rigant, sed tu secunditatem donas. Illi cla-
 mant verbis, sed tu *without* only, but
 auditui intelligentiam thou instructest and in-
 tribuis. lightenest the heart.

They water externally
 but thou givest fruit-
 fulness. They make
 a noise with words,
 but thou givest under-
 standing to the hear-
 ing.

Non ergò loquatur Let not therefore
 mihi *Moyſes*, sed tu *Moses* speak to me,
 Domine Deus meus, but do thou, my Lord
aterna veritas; ne God, the *eternal truth*;
 forte P lest

forte moriar, & sine lest peradventure I die,
 fructu efficiar, si fuero and become unfruitful,
 tantum foris amonitus, if I am warned only
 & intus non accensus. from without, and am
De Imitatione Christi, not inflamed within.

l. 3. c. 2.

Ego sum qui doceo I (that is, *Christ*)
 hominem scientiam, am he that teacheth
 & clariorem intelligen- man knowledge, and
 tiam parvulis tribuo, give unto babes a clearer
 quam, ab homine possit understanding than can
 doceri. Cui ego loquor, be taught by man. He
 citò sapiens erit, & mul- to whom I speak, shall
 tum in Spiritu proficiet. become quickly wise,
 and make much pro-
 ficiency in the Spirit.

Ego sum qui humi- I am he who in an
 lem in puncto elevo instant do raise up the
 mentem, ut plures humble mind, to un-
 eterne veritatis capiat derstand more of the
 rationes, quam si quis *eternal truth*, than
 decem annis studuisset can be gotten by ten
 in scholis. Ego deceo years study in the
 sine strepitu verborum, *schools* or *universities*.
 sine confusione opinio- I teach without the
 num, sine fastu honoris, noise of words, without
 sine pugnatione argu- the confusion of opi-
 mentorum, — Quibus- nions, without the am-
 dam in multo lumine bition of honour, with-
 revelo mysteria. Una out the bickering of
 vox librorum, sed non arguments. — To some
 omnes I re-

omnes æque informat:	I reveal mysteries in
quâ intus sum doctor	<i>great light.</i> The voice
<i>veritatis</i> , scrutator	of books is indeed one,
cordis, cogitationum	but it doth not teach
intellector, actionum	all men alike: because
promotor, distribuens	I am the <i>inward</i> teacher
singulis, sicut dignum	of <i>truth</i> , the searcher
judicavero. <i>Ibid.</i> c. 43.	of the heart, the dis-
	cerner of the thoughts,
	the promoter of that
	which is good, distri-
	buting to every one,
	as I judge meet.

RICHARDUS *de sancto* VICTORE, 1150.

Quæ in sacrâ Paginâ	The mysteries that
continentur occulta,	are contained in the
per divinam gratiam	holy Scripture, are
aperiuntur. <i>In Apoc.</i>	opened by the grace of
1. 7. c. 10.	God.

JOHN GERSON, 1404.

Nunquam aliquis	No Man doth ever
intelligit verba Aposto-	(<i>rightly</i>) understand
lorum & Prophetarum,	the words of the Apo-
quantumcunque illa	stles and Prophets, let
resonet exterius, si non	him sound them out-
imbiberit affectum scri-	wardly never so much
bentium. Neque enim	if he hath not imbibed
aliter conceptus eorum	the affection or spirit
verborum in animo	of the pen-men. For
generabit.	P 2 no

generabit. *De Theol. Mysticâ.* no otherwise will he have a right conception of those words in his mind.

HIERON. SAVONAROLA, 1480.

Qui sine lumine supernaturali Scripturas se intelligere arbitratur, sine alis & pennis volare contendit. *De Simpl. Vit. l. 5. con. 15.* He that thinks he can understand the Scriptures without supernatural light, is like one that would have a bird to fly without wings and feathers.

Omnis virtus creaturæ naturæ habet terminos suos. Non enim potentia visiva potest aliud cognoscere quam lucem & colores; nec auditiva præter sonos; nec intellectus noster potest naturaliter aliud intelligere, quam naturalia, & ea quæ per naturalia quoquo modo cognosci possunt. Sicut ergo potentia visiva de sonis nullum potest dare iudicium, nec auditiva de coloribus; ita nec homo animalis, nec

Every power or faculty of created nature hath its bounds. For the faculty of seeing cannot know any thing but light and colours, nor the hearing any thing but sounds, nor can our intellect naturally understand any but natural things, and such as may in any sort be known by natural means. As then the sight can give no judgment of sounds, nor the hearing of colours; so cannot the natural

nec carnalis, qui caret lumine supernaturali, potest de spiritualibus certum iudicium dare. — Quia autem spiritualis habet lumen, quo supernaturalia cognoscantur, potest de eis rectè iudicare, *De Simpl. Vit. l. 4. con. 6.*

natural or carnal man, who is without supernatural light, give a certain judgment of spiritual things. — But because the spiritual man hath that light, whereby supernatural things may be known, he is able to give a right judgment of them.

Qui ad lectionem sacrarum Scripturarum accedit sine lumine supernaturali, seipsum impediat & irrideat; quia leget & non intelliget, quod est frustra terere tempus. Naturales enim scientiæ per lumen naturale rationis; quod omnibus inest, intelligi possunt: at scientia divinitus inspirata non nisi divino lumine poterit apprehendi. *In Procm. Expos. 1. Orat. Dominic.*

He that goeth to read the holy Scriptures without supernatural light, doth but hinder and illude himself; for he shall read and not understand, which is the spending of his time in vain. For natural sciences, may be understood by the natural light of reason, which is in all men: but the science, which is given by inspiration of God, cannot be apprehended but by divine light.

EASMUS,

ERASMUS, 1518.

Prophetæ, qui vati- The Prophets did
cinia prodiderunt, non not, when they pro-
e suo sensu, animique phesied, give forth their
arbitrio prodiderunt, prophecies from their
sed cum essent homi- own mind and will;
nes sancti purique ab but being holy men
omnibus humanis cu- and free from all hu-
piditatibus, Spiritus man affections, the ho-
sanctus afflavit illorum ly Spirit inspired their
animos, ac velut or- minds, and using them
ganis usus per illos as his instruments did
nobis suam mentem by them signify his
utcunque significavit, mind unto us. What
Quod homines humano men set forth from
sensu proferunt, id human sense, may be
potest humano ingenio perceived by the wit
percipi. Cæterum quod of man. But that,
afflatu divini Spiritus which is set forth by
proditum est, id requirit the inspiration of the
interpretem simili affla- Spirit of God, requi-
tum Spiritu, *Paraph*, reth an interpreter,
in 2 *Pet*, i. 20, 21. inspired with the like
Spirit.

And speaking of some Preachers in his
Day who preferred the Invocation of the Vir-
gin *Mary* to Christ and his holy Spirit, he
hath these Words,

Sacras

Sacras literas interpretantur e suggesto, quas nemo sine Spiritus afflatu vel intelligere rectè, vel docere potest utiliter. *Cell. in* Ἰχθυοφωγία *prope finem.* They expound the holy Scriptures from the pulpit, which no man can either rightly understand, or profitably teach, without the inspiration of the holy Spirit,

A N D R A D I U S.

The holy Ghost, saith he, is the only and faithful Interpreter of the Scriptures, *Defens. Fid. Trident. l. 2. in Dr. Rainolds's Conference with Hart the Jesuite, p. 73.*

J O H A N N E S F E R U S.

Docet Spiritus sanctus non externo clamore vocis, sed internâ inspiratione & illuminatione cordis; scribit enim legem Dei in corda nostra. Igitur cum non alius doctor & rector Ecclesiæ a Christo datus sit, quàm Spiritus sanctus; consequitur, quòd hi soli verè docti sunt, qui Spiritum sanctum habent, *In Johan. 14.* The holy Spirit teacheth not by an outward noise of the voice, but by an inward inspiration and illumination of the heart; for he writes the Law of God upon our hearts. Therefore seeing Christ hath given to his Church no other teacher and ruler than the holy Spirit; it follows, that they only are truly taught, who have the holy Spirit.

O B A

OBADIAH WALKER,

The Scriptures are of *no private Interpretation*; i. e. not of every private Man's Interpretation out of his own Brain, because they are dictated by the *holy Ghost*; and by the *holy Ghost*, the Meaning of the *holy Ghost* in them, can only be expounded. *Discourse concerning the Spirit of Martin Luther, Ec. p. 97. said to be his.*

Several Testimonies of Protestant Writers and Churches, confirming the foregoing Position, that the holy Spirit is the chief and only certain, and infallible Interpreter of Scripture.

LUTHER.

Est opus divinum ex merâ gratiâ mihi dona- tum, quod docet & ostendit mihi Evan- gelium, non humana ratio, aut sapientia, ne- que etiam lex Dei; hocque donum solâ fide accipio.	It is not human rea- son, or wisdom, nor the law of God, but a work of divine grace freely bestowed upon me, that teacheth and sheweth me the Gos- pel; and this gift of God I receive by faith alone.
--	---

Hoc genus doctrinæ quod revelat filium Dei, non discitur, non doce-	This kind of doc- trine which revealeth the Son of God, is neither
--	---

docetur, non judicatur neither learnt, nor
ullâ sapientiâ homi- taught by any wisdom
num, nec per legem of men, nor is it re-
ipsam, sed per Deum vealed by the law it
revelatur.— self, but by God.—

Est itaque Evangelium The Gospel there-
um verbum divinum, fore is a divine word,
quod de cœlo descen- which came down
dit, & per Spiritum from heaven, and is
sanctum revelatur, qui revealed by the holy
& ad hoc missus est. Spirit, who is sent for
Comment. in Gal. i. 16. this very end.

Scripturæ non nisi The Scriptures are
eo Spiritu intelligendæ not to be understood
sunt, quo scriptæ sunt. but by the same Spi-
Oper. Tom. 2. p. 309. rit, by which they
a. in Loc. Com. a Theo- were written.
dofio Fabricio Collect.
prim. Class. p. 72.

Nullus homo unum No man seeth one
jota in Scripturis videt, jott or tittle in the
nisi qui spiritum Dei Scriptures, unless he
habet : omnes habent hath the Spirit of God :
obscuratum cor, ita ut the hearts of all men
si dicant & norint pro- are so darkened, that
ferre omnia Scripturæ, though they may have
nihil tamen horum a knowledge to talk
sentiant aut verè cog- and declare of all
noscant, neque credant things in the Scripture,
Deum, nec sese esse yet they cannot truly
creaturas Dei, nec perceive or understand
quic- Q any

quicquam aliud ; juxta illud *Psalm* xiv. Dixit insipiens in corde suo, Deus nihil est. Spiritus enim requiritur ad totam Scripturam, & ad quamlibet ejus partem intelligendam. *per. Tim. 3. p. 169. a. Ibid. p. 73.* any of them, nor truly believe that God is, that they are his creatures, or any thing else ; according to that in *Pf. xiv.* The fool hath said in his heart, there is no God. For the Spirit is required to the understanding of the whole Scripture, and of every part thereof. *See Sect. 1. p. 3.*

ZUINGLIUS.

He understanding from *Peter*, that the Scripture was not of private Interpretation, *In cœlum suspexit, doctorem quærens Spiritum*, looked up to Heaven, seeking the Spirit for his Teacher. *Melchior Adam in vitâ Zuinglii.*

CALVIN.

Caro & sanguis, &c.) *Flesh and blood bath*
Hic carni & sanguini *not revealed it unto*
opponitur peculiaris *thee, but my Father*
Dei illuminatio. Unde *which is in heaven.)*
colligimus perspicaciâ *Here the special illu-*
destitui humanas men- *mination of God is*
tes quâ cœlestis sapi- *opposed to flesh and*
entiæ myſteria in Chri- *blood. From whence*
sto *we*

sto abscondita percipi-
ant: imò omnes hu-
manos sensus hâc in
parte deficere, donec
oculos nobis aperiât
Deus, qui ejus gloriam
in Christo cernant.
Nemo igitur suo acu-
mine confusus superbè
prorumpat, sed humi-
liter doceri nos *intus*
sinamus a Patre lumi-
num, ut solus ejus Spi-
ritus tenebras nostras
illustret. *Harm. Evan.*
Com. in Mat. xvi, xvii.
p. 223.

Fatendum est igitur
nos omnibus modis
deficere, ut cœlestis
doctrina non aliter
utilis sit nobis vel ef-
ficax, nisi quatenus
Spiritus & mentes no-
stras ad eam intelligen-
dam, & corda nostra
ad subeundum ejus ju-
gum format. *Ibid Com.*
in Luc. 24, 25. p. 386.

Quod

we gather, that the
minds of men are void
of understanding, to
perceive the mysteries
of heavenly wisdom
which are hid in Christ;
yea, all our senses are
herein defective, till
God open our eyes, to
behold his glory in
Christ. Let no man
therefore proudly at-
tempt it trusting in his
own wit, but let us
humbly yield ourselves
to be *inwardly* taught
by the Father of lights,
that his Spirit alone
may enlighten our
darkness.

We must acknow-
ledge, we are altoge-
ther so defective, that
the heavenly doctrine
is no otherwise profit-
able or effectual to us,
but as the Spirit forms
our minds to under-
stand it, and our hearts
to come under its
yoke.

Q 2

What

Quod de Apostolis
nunc legimus, quotidie
in suis omnibus Christus
efficit, nempe ut Spiritu
suo ad intelligendam
Scripturam eos dirigat.
Ibid.

Spiritus Dei a quo
procedit Evangelii doc-
trina, solus est verus
ejus *interpreter*, qui eam
nobis patefaciat. *Com.*
in 1 Cor. 2. 14.

What we but now
read of the Apostles,
Christ daily effects in
all his people, that is,
he guides them by his
Spirit to understand
the Scripture.

The Spirit of God,
from whom the doc-
trine of the Gospel
proceeds, is the only
true interpreter, to
open it to us.

ZANCHIUS.

Docet Apostolus
1 Cor. ii. non nisi per
Spiritus sanctum posse
apprehendi & intelligi
Scripturam.

Hunc verò Spiritum
vult Dominus a se peti
precibus & obtineri, ut
est *Luc. xi.* Idem Apo-
stolus diligenter preca-
tur *Ecclesiis Spiritum*
sapientiae & revela-
tionis, ad sciendum
quæ sit spes vocati-
onis Christi, quæ lati-
tudo & profunditas,
ad

The Apostle teach-
eth *1 Cor. ii.* that the
Scripture cannot be
apprehended and un-
derstood but by the
holy Spirit.

And this Spirit the
Lord will be sought
unto for by prayer,
that it may be had, as
'tis in *Luke xi.* The
same Apostle also ear-
nestly prayeth for the
Churches, that they
may have the Spirit
of wisdom and reve-
lation, to know what
is

*ad probandum quæ is the hope of Christ's
sunt præstantia, &c. calling, what the
Videantur ii loci, Eph. breaath and depth,
i. & iii. Philip. i. Col. i. that they might ap-
fic David Psal. cxix. prove the things that
De sacrâ Scripturâ: are excellent, &c. See
p. 430. Tom. 8. those places in Eph. i.
and iii. Phil. i. Col. i.
To the like effect
David prayeth, Psal.
cxix.*

Eodem Spiritu opus
est ad eas intelligendas.
Qui sine Spiritu hu-
mano est, non potest
quæ homo loquitur
percipere. Sic sine Spi-
ritu Dei. Spiritus au-
tem Dei inspiratur pre-
cibus. — Est autem
hoc perpetuò agendum,
cum accedimus ad stu-
dium sacrarum lite-
rarum, aut ad lectio-
nem, & ad conciones,
& dicendum cum *Da-
vide Psal. cx. Da mi-
hi intellectum, ut dis-
cam mandata tua. Item,
revela oculos meos, ut
videam mirabilia de lege
tuâ.*

The same Spirit is
necessary to the under-
standing of the Scrip-
tures, *that gave them
forth.* Without the
Spirit of man, can
no one perceive what
man speaks: so no
man can know the
things of God without
the Spirit of God.
Now the Spirit of God
is inspired through
prayer.—And when we
come to the studying
or reading of the holy
Scriptures, we ought
always to pray, and
say with *David, Psal.
cx. Give me under-
standing that I may
learn*

learn thy commandments. And in another place, *Open mine eyes, that I may behold wondrous things out of thy law.*

Eò magis a nobis absconditur cognitio sapientiæ Dei, quò plus adhibemus nostræ sapientiæ.— Hæc impedimento ipsis maximè Philosophis & sapientibus hujus seculi. — Dum enim ea quæ Deus tradidit in Scripturis Spiritu suo divino, voluerunt ipsi suâ humanâ sapientiâ metiri & intelligere, in maximos lapsi sunt errores : ut non immeritò dixerit *Tertullianus* ; *Philosophos patres esse Hereticorum.* Ibid. p. 415.

The more we use of our own wisdom to the understanding of Scripture, the more the knowledge of the wisdom of God is hidden from us,—This hath been a very great hindrance to the Philosophers and wise men of this world. — For while they endeavoured by their own human wisdom to measure and understand the things, which God hath delivered by his divine Spirit in the Scriptures, they fell into very great errors ; as *Tertullian* well said in his time, *The Philosophers are the fathers of Hereticks.*

TRELCA TIUS,

Cum autem notius aliud sit naturâ, aliud nobis : perspicuitatem Scripturæ consideramus utroque modo ; tum naturâ suâ, quatenus a Deo inspirata est ; tum ratione nostri, quatenus inspiramur a Deo ad perceptionem illius. *Institut.* &c. l. 1. p. 9.

Est interpretatio sive publicæ, sive privatæ authoritatis ; cujus principium est Spiritus sanctus. *Ibid. p. 10,*

Obscuritas omnis, cujus mentio fit apud Patres, non est Scripturarum ; sed vel rerum in Scripturâ, propter majestatem ipsarum ; vel nostra, qui absque internâ luce Spiritûs eas cognoscere non possumus, *Ibid. p. 15.*

Spiri-

Forasmuch as one thing is more known in its own nature, and another in respect of us ; we consider the plainness of Scripture both ways ; both in its own nature, as it is inspired by God ; and in respect of us, so far as we are inspired by God to understand it.

The interpretation of Scripture is either of publick or private authority ; in which the holy Spirit is chief.

All that obscurity, whereof the Fathers make mention, is not of the Scriptures themselves ; but either of the things in Scripture, by reason of the majesty of them ; or of us, who cannot know them without the internal light of the Spirit.

B E Z A.

B E Z A.

Spiritualiter, πνευ- The things of the
μαλῶς, id est, vi & Spirit of God are un-
afflatu solius sancti Spi- derstood and perceived
ritûs ; *dijudicantur*, by the powerful inspi-
ἀναπνεῖσαι, id est, in- ration of the holy Spi-
telliguntur & perspici- rit alone.
untur. *Annotat. in*
1 Cor. ii. 14.

Petendam esse a Deo We ought to ask of
Scripturæ interpreta- God the interpretation
tionem, quum ea com- of Scripture, seeing
plectatur, quæ caro & such things are con-
sanguis non revelant. tained in it, as are not
Annotat. in 2 Pet. 1, revealed by flesh and
20. blood.

— Ut Prophetiarum — That men may
intelligendarum & ad know, that the way to
verum scopum refe- understand the prophe-
rendarum rationem cies, and refer them
sciant, ab eo ipso Spi- to their true scope, is
ritu petendam, qui to be sought of the
Prophetis ipsis illas very same Spirit, who
dictavit. *Ibid.* dictated them to the
Prophets themselves.

— Aperiri enim cor — For the heart
oportet ad intelligen- must be opened to un-
dum, & aures dari ad derstand, and ears gi-
audiendum, ne sit ven to hear, lest men
Evangelium vel ludi- either ridicule or stum-
bri- ble

brio, vel offendiculo. ble at the Gospel.

Ibid.

Hoc uno contenti Let us rest satisfied
 fimus quod nobis ape- with this one thing,
 ruit Spiritus sanctus. which the holy Spirit
Annotat. in 2 Pet. ii. 4. hath opened unto us.

WILLIAM TINDAL, *Martyr, and Apostle of*
 England.

The Scripture, saith *William Tindall*, hath
 a Body without, and within a Soul, Spirit
 and Life ; it hath without a Bark, a Shell,
 and as it were an hard Bone, for the fleshly
 minded to gnaw upon ; and within a Pith,
 Kernel, Marrow, and all Sweetness for God's
 Elect, which he hath chosen *to give them his*
Spirit, and to write his Law, and the Faith
of his Son in their Hearts. See his *Prologue*
upon the Prophet Jonas.

Many are not ashamed to rail and blas-
 pheme, saying, How should he *understand*
the Scripture. seeing he is no *Philosopher*,
 never hath seen his *Metaphysick.* Moreover,
 they blaspheme, saying, How can he be a
Divine, and wotteth not what is *Subiectum*
in Theologiâ, Nevertheless, as a Man with-
 out the Spirit of *Aristotle*, or *Philosophy*, may
 by *the Spirit of God understand Scripture* ;
 even so by *the Spirit of God* understandeth

R

he,

^a The Subject in Theology or Divinity i

he, that God is to be sought in all the Scripture, and in all Things, and yet wotteth not, what meaneth *Subiectum in Theologiâ*, because it is a Term of their own making. See his *Parable of the wicked Mammon*.

Bishop H O O P E R, Martyr.

We must give God Thanks for that Truth he hath opened. *His Letter to certain godly Professors, &c. in Fox's Acts and Mon.* p. 129. Vol. III. Edit. 9.

Love the Truth that God hath opened to us. It is much requisite, that the Members of Christ comfort one another, make Prayers together, confer one with another, so shall ye be the stronger, and God's Spirit shall not be absent from you, to teach you, to comfort you, to make you wise in all godly Things, patient in Adversity, and strong in Persecution. *Ibid.* p. 130.

Bishop L A T I M E R, Martyr.

God alone knoweth all certain Truth, and God alone knoweth it as of himself, and none knoweth certain Truth but God, and those which be taught of God, as saith St. Paul, *Deus enim illis patefecit*, (for God hath shewn it unto them,) and Christ himself, *Erunt omnes docti a Deo*, (they shall be all taught of God.) *His Letter to Sir Edward Baynton.*

Baynton, *Knt. in Fox's Acts and Mon.* p. 400.
Vol. III. Edit. 9.

And speaking of some that had lost the spiritual Knowledge of God's Word, which they had before, because they promoted not the same, but rather (*as his Expression is*) with their mother Wits impugned the Wisdom of the Father, and hindred the Knowledge thereof, which therefore hath been taken from them, he applieth that Threatning to them in *Matth.* xiii.

Ei verò, qui non habet, etiam quod habet, id est, quod videtur habere, auferetur ab eo; cum abuti habito, vel non bene uti, sit non habere, nec non sit verum illud quoque, non habitaturam, videlicet sapientiam, in corpore peccatis subdito, qui adhuc etsi carnaliter sapiat plus satis; ac stat sententia, nempe carnalem & philosophicam Scripturarum intelligentiam non esse sapientiam Dei, quæ	To him that hath not, that also which he hath, that is, that which he seemeth to have, shall be taken from him: when as to abuse that which a man hath, or not to use it well, is as not to have it. And also seeing it is true, that God's wisdom will not dwell in a body subject to sin, albeit he abound in carnal wisdom too much: yet the same <i>carnal</i> and <i>philosophical</i> understanding of God's
--	---

a R 2

Scriptures

a sapientibus abscondi- *Scriptures* is not the
 tur, parvulis revelatur, *wisdom of God*, which
Ibid. is *hid from the wise*,
 and *revealed to little*
ones.

Bishop RIDLEY, Martyr.

The carnal *Jews* knew there was a Promise made, that *Helias* should come before Christ the *Messias*, the anointed of God, to prepare his Ways; they knew also there was a Promise of *Messias*, that he should come, and be a King, and reign in the House of *David* for evermore; but they understood all so grossly and so carnally, that they neither knew *Helias*, nor *Messias*, when they came; for they looked for *Helias* to come down from Heaven in his own Person, and for *Messias* to come and reign in worldly Pomp, Power, Riches and Glory, when as the Prophecies of both were spiritually to be understood: of *Helias*, that he should come not in Person, but in Spirit, that is, one that should be indued with the Spirit and Gifts of Grace of *Helias*, which was indeed *John Baptist*, as Christ himself did declare to his Apostles: And of *Messias* reign, all the Prophets were to be understood of the Reign of his spiritual Kingdom, over the House of *Jacob*, and the true *Israelites* for evermore, And so by that their gross and carnal Under-
 standing

standing, they mistook both *Helias*, and the true *Messias*, and, when they came, knew neither of them both. So likewise, I fear, nay it is certain, the World, that *wanteth the Light of the Spirit of God* (for the World is not able to receive him, saith *John*) neither doth, nor shall know the *Beast*, nor his Marks, tho' he rage cruelly, and live ever so beastly, and tho' his marked Men be in Number like the Sand of the Sea. The Lord therefore vouchsafe to *open the Eyes of the blind with the Light of Grace*, that they may see and perceive, and understand the Words of God, after the Mind of his Spirit. *Lamentation for the Change of Religion, &c.* in Fox's *Acts and Mon*, p. 445. Vol. III. Edit. 9.

JOHN PHILPOT, *Martyr.*

At his eleventh Examination before several *Popish* Prelates, *Bonner* asked him, among others, this Question; "I pray thee in good Sadness, what meanest thou by writing in the Beginning of thy Bible, *Spiritus est Vicarius Christi in Terris*, The Spirit is the Vicar of Christ on Earth? I wis you have some special Meaning thereof? Whereunto the Martyr answered, "I have no other Meaning, than as I have told you already, that Christ, since his Ascension, *worketh all Things in us by his Spirit*, and
" by

"by his Spirit dwelleth in us." Fox's *Acts and Mon.* Ibid. p. 489.

A Poor Woman, Martyr.

This poor Woman was the Wife of one *Prest*, that dwelt in the Diocess of *Exeter*, not far from *Launceston*. She was a very illiterate Person, and could not so much as read, but yet she could recite all the Names of the Books of the *Bible*, and upon the mentioning of any Place of Scripture, she could readily tell the very Chapter.

When the Bishop of *Exeter*, at her Examination, told her, *that the Devil did lead her*, she answered, *No*. It is, said she, the *Spirit of God that leadeth me, and which called me in my Bed, and at Midnight opened his Treasures to me.* *Acts and Mon.* p. 748.

JOHN ALCOCKE, Confessor.

Teach me thy Ways, O Lord, and I will walk in thy Truth. O knit my Heart unto thee, that I may fear thy Name, *his second Epistle*, in *Acts and Mon.* p. 853. Ibid.

O you Christian People of *Hadley* — embrace the noble Jewel of our Lord God, the *Bible*, and endeavour your selves to walk the Way that it doth teach. *Ibid.*

We speak of Wisdom among them that are perfect, not the Wisdom of this World, nor the Rulers of this World, which go to nought ;

nought ; but we speak the Wisdom of God which *the carnal Man doth not understand. The natural Man perceiveth nothing of the Spirit of God. It is Foolishness with him. But God hath opened it unto us by his Spirit ; for the Spirit searcheth out all Things, Ibid.*

I pray God open unto you the Knowledge of himself, and lighten the Eyes of your Understanding, that you may know what is the Hope of your Calling, and what the Riches of his glorious Inheritance is upon the Saints, *Ibid. p. 854.*

CYRIL Patriarch of Constantinople.

Interrogatio Secunda. The second Question.

An perspicua sit, Is the Script^{ure} in,
seu intellectu facilis or easy to
Scriptura Christianis stood by C
lectoribus ? ders ?

Res. Multas qui- *Ans.* 'Tis tain,
dem, & in multis lo- there are many diffi-
cis sacrae Scripturae, culties in the holy
sive literalem sensum Scriptures, whether
spectes, sive dictiones, thou consider the lite-
difficultates inesse cer- ral sense, or the words
tum est ; quæ verò themselves ; but the
complectitur fidei dog- *doctrines of faith* con-
mata, a Spiritu sancto tained therein, are
regeneratis & illumi- made *clear and plain*
natis perspicua & plana to those that are *rege-*
esse. Under *manifested and inlightened*
stum by

rum fit, lectorem sæpe *by the holy Spirit.*
 quidem posse in ali- From whence it is ma-
 quam difficultatem in- nifest, that the reader
 cidere, sed a Spiritu may often meet with
 sancto illuminatum ab some difficulty, but if
 eadem Scripturâ, si he consider the analo-
 analogicè & dictiones gy, and compare the
 & literalem sensum in- words and literal sense
 ter ce composuerit & together, he may from
 contulerit, cum solu- the same Scripture,
 tionem, tum simul being *inlightened by*
 rectam ac veram intelli- *the holy Spirit,* both
 gentiam assequi valere. attain unto a solution
Corp. Confessionum. of the difficulty, and
 also a *right and true*
understanding of Scrip-
ture,

Book of HOMILIES.

The Scriptures were not brought unto us by
the will of Man; but holy Men of God (as
witnesseth St. Peter) spake as they were moved
by the holy Spirit of God, 2 Pet. i. The holy
Ghost is the School-master of Truth, which
leadeth his Scholars (as our Saviour saith of
him, John xvi.) into all Truth. And who so is
not led and taught by this School-master, cannot
but fall into deep Errors, how godly soever
his Pretence is, what Knowledge and Learning
soever he hath of all other Works and Writings,
or how fair soever a shew or Face of Truth
 he

he hath, in the Estimation and Judgment of the World. See the *first Part of the Information of certain Places of the Scripture*, p. 386, 387. in the *Book of Homilies reprinted for the Use of Private Families*, 1687.

Without his (*viz. the holy Ghost's*) *lively and secret Inspiration*, can we not so much as speak the Name of our Mediator, as St. Paul plainly testifieth, 1 Cor. xii. *No Man can once name the Name of our Lord Jesus Christ, but in the holy Ghost.* Much less should we be able to believe and know these great Mysteries, that be opened to us by Christ. St. Paul saith, 1 Cor. ii. *That no Man can know what is of God, but the Spirit of God.* As for us (saith he) *we have received not the Spirit of the World, but the Spirit which is of God, for this Purpose, That in that holy Spirit, we might know the Things that be given us of Christ.* The wise Man saith, that in the Power and Virtue of the holy Ghost, resteth all Wisdom, and all Ability to know God, and to please him. For he writeth thus, *Wisd. ix. We know that it is not in Man's Power to guide his Goings. No Man can know thy Pleasure, except thou givest Wisdom, and sendest thy holy Spirit from above. Send him down therefore (prayeth he to God) from the holy Heavens, and from the Throne of thy Majesty, that he may be with me, and labour with me, so that I may know what is*

S

acceptable

acceptable before thee. Third Part of the Sermon for Rogation-Week, p. 515, 516.

If any Gift we have, wherewith we may work to the Glory of God, and profit of our Neighbour, all is wrought by *this one and self same Spirit*, which maketh his Distributions peculiarly to every Man, as he will, *1 Cor. xii.* If any Wisdom we have, it is not of our selves, we cannot glory therein, as begun of our selves, but we ought to glory in God, from whom it came to us; as the Prophet *Jeremy* writeth, *chap. ix. Let him that rejoyceth, rejoyce in this, that he understandeth and knoweth me; for I am the Lord, which sheweth Mercy, Judgment and Righteousness in the Earth, for in these Things I delight, saith the Lord.* This Wisdom cannot be attained, but by the Direction of the Spirit of God, and therefore it is called spiritual Wisdom, *Ibid. p. 517.*

Book of COMMON-PRAYER.

Almighty God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid; cleanse the Thoughts of our Hearts by *the Inspiration of thy holy Spirit*, that we may perfectly love thee, and worthily magnify thy holy Name——*First Collect at the Communion Service.*

Almighty and everlasting God—Beseeching thee to *inspire* continually the universal Church with the *Spirit of Truth Unity and Concord,—*
Prayer

Prayer for the whole State of Christ's Church militant here in Earth, in the Communion Service.

O Lord—Send thy holy Ghost, &c. *Coll. for Quinquagesima Sunday.*

Almighty and everlasting God, by whose Spirit the whole Body of the Church is governed and sanctified,—*Second Collect for Good-Friday.*

Almighty God — we humbly beseech thee, that as by thy *special Grace* preventing us, thou dost put into our Minds good Desires; so by thy *continual Help*, we may bring the same to good Effect, — *Collect for Easter Day.*

Almighty God, who sheweth to them that be in Error the *Light* of thy Truth, *Coll. for the third Sunday after Easter.*

O Lord, from whom all good Things do come, grant to us thy humble Servants, that by thy *holy Inspiration* we may think those Things that be good, — *Coll. for fifth Sunday after Easter.*

O God—we beseech thee, leave us not comfortless, but send to us thine *holy Ghost* to comfort us,—*Coll. for the Sunday after Ascension Day.*

—God who at this Time didst teach the Hearts of thy faithful People, by the sending to them the *Light* of thy *holy Spirit*; great

us by the *same Spirit* to have a *right Judgment* in all Things,—*Coll. for Whit-Sunday.*

Grant to us, Lord, we beseech thee, the *Spirit* to think and do always such Things as be rightful; that we who cannot do any Thing that is good without thee, may by thee be enabled,—*Coll. for ninth Sunday after Trinity.*

O God who declarest thy almighty Power most chiefly in shewing Mercy and Pity; mercifully grant unto us such a *Measure* of thy *Grace*, that we running the Way of thy Commandments, may obtain thy gracious Promises, and be made Partakers of thy *heavenly Treasure*,—*Coll. for the eleventh Sunday after Trinity.*

Almighty and merciful God, of whose *only Gift* it cometh, that thy faithful People do unto thee true and laudable Service, grant we beseech thee,—*Coll. for thirteenth Sunday after Trinity.*

Keep, we beseech thee, O Lord, thy Church with thy perpetual Mercy,—and *lead us* to all Things profitable to our Salvation,—*Coll. for fifteenth Sunday after Trinity.*

Lord, we pray thee, that thy *Grace* may always prevent and follow us,—*Coll. for seventeenth Sunday after Trinity.*

O God, forasmuch as without thee we are not able to please thee, mercifully grant that thy *holy Spirit* may in all Things direct and
rule

rule our Hearts,—Coll. for nineteenth Sunday after Trinity.

Almighty and everliving God,—*Grant us so perfectly; and without all Doubt to believe in thy Son Jesus Christ, that our Faith in thy Sight may never be reprov'd,—Coll. for Thomas's Day.*

We beseech thee, O Lord, *pour thy Grace into our Hearts,—Col. for the Annunciation of the blessed Virgin Mary.*

O Almighty God, whom truly to know is everlasting Life; *Grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth and the Life,—Coll. for Philip and James's Day.*

O Lord God Almighty; who didst endue thy holy Apostle *Barnabas* with singular Gifts of the holy Ghost; Leave us not we beseech thee, destitute of thy manifold Gifts,—*Coll. for Barnabas's Day.*

In the Morning and Evening Prayer for the
QUEEN.

O Lord our heavenly Father,—most heartily we beseech thee,—so to replenish her with the Grace of thy holy Spirit, that she may always incline to thy Will, and walk in thy Way.—

—*For the Royal FAMILY.*

Almighty God—we humbly beseech thee
—to endue them with thy holy Spirit,
—*For*

—*For the CLERGY and PEOPLE.*

Almighty and everlasting God,—send down upon *them* the *healthful Spirit of thy Grace*,—

Almighty God,—Grant that we being regenerate, and made thy Children by Adoption and Grace, may daily be renewed by thy *holy Spirit*.—*Collect for Christmas Day.*

—Being filled with the holy Ghost,—*Coll. for Stephen's Day.*

Evening PRAYER.

—Have Mercy—upon us, O Lord, and forgive us our Offences. Teach us by thy *holy Spirit*,—

A godly PRAYER *to be said at all Times.*

—O most merciful father,—We beseech thee for thy dear Son Jesus Christ's sake, to grant us always *thy holy Spirit*, whereby we may grow in Thankfulness towards thee, to be led into all Truth,—Grant us always the Assistance of *thy Grace and holy Spirit*, that in Heart, Word and Deed, we may sanctify and do worship to thy Name; help to amplify and increase thy Kingdom,—Let thy mighty Hand and outstretched Arm (O Lord) be still our Defence, thy Mercy and loving Kindness in Jesus Christ thy dear Son our Salvation, thy *Grace and holy Spirit* our Comfort and Consolation, unto the End, and in the End.

A PRAYER

*A PRAYER to be said before a Man begin
his Work.*

— Moreover, O Lord, we beseech thee, that
thou wouldest strengthen us with *thy holy Spirit*,
that we may faithfully travel in our State and
Vocation without Fraud or Deceit,——

A CONFESSION for all Estates and Times.

— O heavenly Father, — We most humbly
beseech for Jesus Christ's sake, to shew thy
Mercy upon us, to forgive us all our Sins, and
increase thy holy Spirit in us, — For thy Spirit
doth assure our Consciences, that thou art our
merciful Father,——

*The Ordering of PRIESTS according to the
Appointment of the CHURCH of England.*

*When Gospel is ended, then shall be said or
sung.*

Come holy Ghost, eternal God,
Proceeding from above.
Both from the Father and the Son,
The God of Peace and Love.
Visit our Minds, and into us
Thy heav'nly Grace *inspire*,
That in all Truth and Godliness,
We may have true Desire.
Thou art the very Comforter,
In all Woe and Distress;

The

The heav'nly Gift of God most high,
 Which no Tongue can exprefs.
 The Fountain and the lively Spring,
 Of Joy cœlestial ;
 The Fire fo bright, the Love fo clear,
 And Uñtion ſpiritual.
 Thou in thy Gifts art manifold
 Whereby Chriſt's Church doth ſtand,
 In faithful Hearts, writing thy Law,
 The Finger of God's Hand.
 According to thy Promise made,
 Thou giv'ſt Speech of Grace ;
 That thro' thy Help, the Praise of God
 May found in ev'ry Place.
 O *holy Ghoſt* into our Wits,
 Send down thy *heav'nly Light*,
 Kindle our Hearts with fervent Love.
 To ſerve God Day and Night.—

The *Biſhop* having acquainted the Perſons
 which are to receive Priſthood, of the great
 Excellency and Difficulty of their Office, and
 their Inſufficiency for it as of themſelves, Power
 and Ability being given them of God alone,
 beſpeaks them thus, “ Therefore ye ſee how
 “ ye ought and have need carneſtly to pray
 “ for his holy Spirit.—Adding, We have good
 “ Hope——that you will continually pray
 “ for the heavenly Aſſiſtance of the holy Ghoſt
 “ from God the Father, by the Mediation of
 “ our only Mediator and Saviour Jeſus Chriſt,
 that

“ that by daily reading and weighing of the
 “ Scriptures, ye may so wax riper and stronger
 “ in your Ministry.

Then the *Bishop* puts several Questions to them, whereunto they are to answer severally. Of which Questions, this is one ;

The BISHOP.

Will you be diligent in Prayers, and in Reading of the holy Scriptures, and in such Studies as help to the Knowledge of the same, laying aside the Study of the World and the Flesh ?

Ans. I will endeavour my self so to do, the Lord being my Helper.

After this, the Congregation shall be desired secretly in their Prayers to make humble Supplications to God for the foresaid Things ; for the which Prayer, there shall be a certain Space for SILENCE,

Note. Here the Church of *England* enjoins her Members, what she censures in the *Quakers*, viz. *Waiting in Silence.*

Then the *Bishop* prays, and among other Expressions useth these Words, “ Almighty
 “ and heavenly Father—we humbly beseech
 “ thee that we may daily increase and go
 “ forward in the Knowledge and Faith of
 “ thee and thy Son, by the *holy Spirit.*

T

When

When this Prayer is done, the Bishop with the Priests present, shall lay their Hands severally upon the Head of every one that receiveth Orders : the Receivers humbly kneeling upon their Knees, and the Bishop saying. *receive the holy Ghost.*

Bishop J E W E L.

Flesh and Blood is not able to understand the holy Will of God, without special Revelation. Therefore Christ gave Thanks unto his Father, *For that he had revealed his Secrets unto the little Ones*, Matth. xi. And likewise, *opened the Hearts of his Disciples, that they might understand the Scriptures*, Luke ii. 4. Without this special Help and Prompting of God's holy Spirit, the Word of God is unto the Reader, be he never so wise, or well learned, as the Vision of a sealed Book. *Reply to Harding's Answer.* P. 534.

As the Scriptures were written by the Spirit of God, so must they be expounded by the same. For without that Spirit, we have neither Ears to hear, nor Eyes to see. It is that Spirit, that openeth, and no Man shutteth : the same shutteth, and no Man openeth. The same Spirit prepared and opened the *Silk-Woman's* Heart, that she should give Ear to, and consider the Things that were spoken by *St. Paul* Acts xvi. And in respect of this Spirit, the Prophet

Prophet *Isaiah* saith, *Erunt omnes docti a Deo*, They shall be all taught of God, *Isa. liv. Defence of the Apology*, p. 72.

The Spirit of God is bound, neither to the sharpness of Wit, nor to abundance of Learning. Oftentimes the Unlearned seeth that Thing, that the learned cannot see. Christ saith, *I thank thee, O Father, the Lord of Heaven and Earth, for that thou hast hidden these Things from the Wise and Politick, and hast revealed the same unto the little Ones*, Mat. iv. Ibid. p. 532.

Our Learning is the Cross of Christ: Of other Learning we make no Vaunts. God is called the God of Truth, and not of Learning. St. Paul saith, *All kind of Learning shall be abolished, and consumed to nothing*, 1 Cor. xiii. God make us all learned to the Kingdom of Heaven, Mat. xiii. *Defence of the Apology*, p. 623.

Archbishop SANDYS in a Sermon preached before Queen ELIZABETH, on Psal. 86. 11.

Teach me thy Way, O Lord, and I will walk in thy Truth.

The Prophet, saith he, being inflamed with a Desire of Knowledge and Understanding, saw no other Way to attain thereto, but by joining with continual Meditation, earnest Prayeth, *Teach me thy Ways, O Lord; give*
T 3 me

me Understanding, shew me thy Law. He knew that praying was as needful altogether as reading; that if there be any Difference at all, it is this, By praying we profit more than by reading.

As he desireth to be taught, so it is especially to be noted, that his Desire is to be *taught of God; Teach thou me, O Lord*; there is none can *open the sealed Book of God*, but only the Lion of the Tribe of *Juda*, the Root of *David*, the Lamb of God. For *Thou art worthy to take the Book, and to open the seven Seals thereof, because thou wast slain, and hast redeemed us to God by thy Blood*, Rev. v. It is he that hath the Key of *David*, which openeth, and no Man shutteth; shutteth and no Man openeth. For the *outward Reading* of the Word, without the *inward working of his Spirit*, is nothing. The precise *Pharisees*, the learned *Scribes* read the *Scriptures* over and over again; they not only read them in *Books*, but wore them on their *Garments*; they were not only *taught*, but were able themselves to *teach* others. But because this *heavenly Teacher* had not *instructed them*, their Understanding was darkened, their Knowledge was but Vanity; they were *ignorant* altogether in that *saving Truth*, which the Prophet *David* is so desirous to learn. The *Mysteries* of Salvation were so hard to be conceived of the very *Apostles of Christ Jesus*, that he is forced many Times
sharply

sharply to rebuke them for their Dulness; which unless he had removed by opening the Eyes of their Minds, *Luke xxiv.* they could never have attained to the Knowledge of Salvation in Christ Jesus. The Ears of that Woman *Lydia* would have been as close shut against the preaching of *Paul*, as any others, *if the Finger of God had not touched and opened her Heart.* As many as learn, *they are taught of God*, *John vi. 45.* and *no Man knoweth the Father, but he to whom it pleaseth the Son to reveal him.* There is but one Teacher in the School of Christ, he it is that leadeth unto all Truth, *John xvi. 13.* See his *Sermons*, printed in the Year 1616. p. 48. b. and 49. a.

Christ only openeth the Book of Knowledge, giveth Understanding, and *revealeth* unto us the Will of his Father,—the *Spirit* only (*is*) the Schoolmaster, that *inwardly* guideth the Heart in the Way of Truth, *Ibid.* p. 49. a.

Dr. JOHN RAINOLDS.

No Prophecy of Scripture is of Man's own Interpretation, *2 Pet. i. 20.* because in the Prophecy (*that is*, the Scripture of the Prophets) they spake as they were moved by the Holy Ghost, not as the Will of Man did fancy. Which Reason sith it implieth, as the Prophets, so the Apostles; and it is true in them all, the holy Men of God, speak as they were moved by the Holy Ghost; it followeth,
that

that all *the Scripture* ought to be *expounded by God*, because it is inspired of God, *2 Tim. iii. 6.* as Nature's Light hath taught, that he who made the Law should interpret the Law. *L. fr. cod. de Legib. & Constitutionib. Principum.* Rainolds's *Conference with Hart*, p. 81. We do acknowledge that all Means are vain, unless the Lord give Eyes to see; whom therefore the Prophet made his Prayer to, Open mine Eyes that I may see the Wonders of thy Law, *Psal. cxix. 18. Ibid. p. 99.*

W E E M S E.

The Scripture must be interpreted by the same Spirit, by which it was inspired. No Scripture is of private Interpretation. *Christian Synagogue*, l. i. p. 31.

The internal Light, whereby we come to the Sense of the Scripture, is the Holy Spirit. *Ibid. p. 31.*

D A V I D D I C K S O N.

Spiritualia dijudi- cantur tantum spiritu- aliter, id est, spirituali lumine, & Spiritu in- tùs actu monstrante objectum, quibus ani- malis homo destituitur. Tanta enim in nobis est mentis cæcitas, hal- lucinatio,	Spiritual things are only discerned spiritu- ally, that is, by spiri- tual light, and the Spi- rit within actually dis- covering the object, which the natural man is destitute of. For so great is the blindness, error,
--	--

lucinato, perversitas, error, perverseness and
& ineptitudo ad spiri- unaptness of our minds
tualia, ut nisi regeniti, to spiritual things, that
& actu a Spiritu sancto, unless we are regene-
in singulis illuminati, rated, and actually in-
nihil in spiritualibus. lightened by the Holy
Exposit. Analytic. Spirit in every of them,
Omnium Apostolic. E- we can discern nothing
pistolarum, in 1 Cor ii. in spiritual things.

14.

Nemo animalis, de mysteriis salutis, & spirituali modo trac- tandi Dei mysteria, ju- dicare potest, sed soli spirituales, quatenus mentem Christi sibi per Christi spiritum re- velatum habent: qua- les erant Apostoli, re- liquique fideles, suâ quisque mensurâ. <i>Ibid.</i> <i>in v. 16.</i>	No natural man can judge of the mysteries of salvation, and of the spiritual manner of handling the my- steries of God, but they only who are spi- ritual, and so far as they have the mind of Christ, revealed to them by the Spirit of Christ, as the Apostles had, and other of the faithful have in their respective measures.
--	---

Dr. FIELD.

There is a double Sense of the sacred Words
and Sentences of Scripture. For there is a
literal Sense, and a spiritual or mystical Sense.
of the Church, B. 4. c. 18. p. 230.

There

There are manifold Difficulties in the Scripture, proceeding partly from the high and excellent Nature of the Things therein contained, which are *without the Compass of natural Understanding*, and so are wholly hidden from natural Men, *Ibid.* c. 14. p. 223.

— The Doctrine of Faith, which only professeth to bring us back to God, to possess and enjoy him (not as he is participated of us, but as he is in himself) and maketh us already to begin to taste the Sweetness of so great and happy a Union, is not only true, but divine and heavenly, such as *Nature* could not teach us, but is to be *learned only of God* himself, *Ibid.* c. 14. p. 223.

A M E S I U S.

Fidelibus a Deo distribui, secundum varias mensuras, donum Scripturas intelligendi & interpretandi, atque adeo posse illos cum fructu in lectione Scripturæ versari. <i>Bellarmin.</i> <i>enervatus</i>, l. 1. c. 5. n. 28. p. 58. <i>Tom.</i> 1.	God giveth unto the faithful, a gift, according to their several Measures, to understand and expound the Scriptures; so that they can profitably exercise themselves in the reading of them.
--	---

Unctio Spiritus Sancti docet fideles intelligere illa, quæ ab Apostolis acceperunt,	The anointing of the holy Spirit teacheth the faithful to understand
--	---

acceperunt. *Ibid.* n. 32. those truths, which
p. 60. they have received
from the Apostles.

F. R o u s.

Et si enim omnia Though we may
fortasse de nobis præ- perhaps have good
clara sentiamus, & thoughts of our selves,
multarum artium sci- and boast of the know-
entiam nos solis natu- ledge of several arts
ræ viribus animo com- which by the strength
prehensam tenere glo- of nature only we
riemur; si tamen hic comprehend in the
acquiescere, & intra mind; yet if we
solas naturæ vires con- will rest here, namely
sistere volumus, adve- in the strength of na-
ram perfectamque re- ture only, we can ne-
rum divinarum scien- ver attain unto the
tiam aspirare non pos- true and perfect know-
sumus. Fieri enim ledge of the things of
nullo modo potest, ut God. For it is not pos-
scientia supernaturalis sible, that supernatu-
sine luminis plusquam ral knowledge should
naturalis auxilio rectè be rightly perceived
percipiatur. *Interiora* without the help of
Regni Dei, Cælest supernatural light.
Academ. c. 2. p. 12,

13.

Myſteria enim tam For the mysteries of
occulta ingenii huma- Scripture are so ab-
ni aciem, accutissimam struce, that the sharp-
licet, fugiunt: nec in- est wit of man is not
tellectus U able

tellectus naturalis ea melius percipit, quam sonorum rationem nares, aures odorum.— Hujusmodi certè cœlestia nec oculus vidit, nec auris audivit, 1 *Cor.* ii. 9. hoc est, naturalis oculorum auriumve sensus nos in veram eorum cognitionem adducere non potest. Imò, cor hominis (naturalis nempe hominis ratio naturalis) non ea rectè dijudicat. Sed ut notitiam rerum divinarum assequamur, mente divinitus datà opus est, mente scilicet spirituali ad res spirituales discernendas. *Ibid.* p. 17, 18, 19.

Humana sapientia (inquit *Paulus*) stultitia est coram Deo, & naturalis

able to penetrate them: nor are they any better perceived by the natural understanding, than sounds are by the nostrils, or smells by the ears.— Certainly the eye hath not seen, neither hath the ear heard those heavenly mysteries, 1 *Cor.* ii. 9. *that is*, we cannot come to the true knowledge thereof by the natural senses of seeing or hearing. Nay, the heart of man (I mean, the natural reason of the natural man) doth not rightly judge of them. But that we may attain to the knowledge of divine things, we need a divine understanding to be given us, *that is*, a spiritual mind to discern spiritual objects.

The wisdom of *this world* (saith *Paul*) is foolishness with God; and

naturalis homo non
 dijudicat quæ sunt Dei.
 Proinde si naturali in-
 geniores divinas per-
 cipere coneris; id po-
 tius agis, ut nunquam
 percipias. Sequidem
 spurias & adulterinas
 forsan falsasque rerum
 imagines concipias per-
 spiciasque, res autem
 ipsas, ut in veritate se
 habent, intueri peni-
 tusque perspicere non
 poteris.— Quia autem
 ad divina cæcutis,
 quippe quæ spirituali-
 ter discernuntur, a Spi-
 ritu oculus petendus
 est spiritualis, quo ea
 possis spiritualiter per-
 cipere. *Ibid.* c. 7. p.
 92. 93, 94.

Spiritualia non ali-
 ter quam spiritualiter
 internoscuntur; solo
 Dei Spiritu notitiam
 largiente

and the natural man
 receiveth not the things
of the Spirit of God.
 Therefore if thou en-
 deavourest to under-
 stand divine things
 with thy natural wit,
 thou goest the way ra-
 ther, never to under-
 stand them. For thou
 mayst peradventure
 conceive and see some
 false and counterfeit
 images of things, but
 the things themselves
 as they are in truth,
 thou wilt not through-
 ly see and understand.
 — Because thou art
 blind as to divine
 Things, which are spi-
 ritually discerned, thou
 oughtest to beg of the
 Holy Spirit for a spiri-
 tual eye, that thou
 mayst have a spiritual
 perception of them.

Spiritual things are
 no otherwise known
 than Spiritually; it be-
 ing the Spirit of God
 alone

largiente horum, quæ alone that bestows the
 a Deo gratis data sunt. knowledge of those
Ibid. Grande Oracu- things which are freely
lum, Sect. 4. p. 170. given to us of God.

Dr. EVERARD.

He that sees the *Mystery* of the Scripture,
 hath the true Knowledge of the Scripture.
 He is not taught of God, that knows only
 the *Letter*, and the *Flesh* of the Scripture;
 but true Understanding, is that of the *Spirit*,
 and not of the *Letter*: and though Men may
 cry up and praise *literal Knowledge*, yet God
 only esteems of *inward Knowledge*, and the
Mind and *Inside* of the Scriptures. *The Gospel*
Treasury opened, second Part, p. 190.

Therefore we may observe also what Mi-
 nisters the Apostle prefers; not the Ministers
 of the *Letter*, but the Ministers of the *new*
Testament: as in that of 2 *Cor. iii. 6.* Able
 Ministers, not of the *Letter*, but of the *Spirit*;
 and those also to be true Christians, having
 not the Law only *outwardly, in Tables of*
Stone; but *within, in the fleshy Tables of the*
Heart: he having made us *able Ministers of*
the new Testament, not of the Letter, but of
the Spirit; for the Letter killeth, but the Spirit
giveth Life. All the Knowledge of the *History*
 is but as the Law written in Tables of Stone,
 which doth us no good; but it is only the
 Spirit, the Knowledge of the *Mystery*, and
 Marrow, that giveth Life.

Object.

Object. But you will say to me, *How doth the Letter kill?*

Ans. I answer, By *resting therein*, and not seeking for the *Marrow*, the *Food*, and the *Life*; but contenting our selves with the Knowledge of the *History* and *Outside*. *Ibid.* p. 190, 191.

Do not think that I speak against *Law*, or *Letter*, or *Ordinances*, use them (as I say) but *rest not in them*. *Ibid.* p. 197.

Let us look to find that *in us*, which Christ affirms, that *the Kingdom of God is within us*, and that you are in *some Beginnings* of that glorious Temple and City mentioned before, *Rev. xxi. Ibid.*

Did Men but see Things, and were led by the *Spirit*, and by the *Truth*; they would not run away with such *poor, weak, carnal*, and *empty* Notions and Interpretations as they do. *Ibid.* p. 201.

Not that I would have Men *neglect* preaching the *Letter*, or whatever can be found out *externally* to be fulfilled, but let us not *rest there*; but seek for the *anointing* of the *Spirit* promised by Christ, *that may lead us into all Truth*. *Ibid.*

That ye may come to see *those Things* God reveals by his *Spirit*; for the *Spirit* searcheth all Things, yea, the deep Things of God; for he that is *spiritual* judgeth all Things, yet he himself is judged of no Man; for who hath
known

known the Mind of the Lord, that he may instruct him? but we have the Mind of Christ; as there the Apostle, in that of 1 Cor. ii. expostulates concerning the hidden Mystery of the Scriptures, which we cannot have, except it be freely given unto us of God. Ibid. p. 202.

WILLIAM DELL.

No Man nor Angel can give the *Spirit of God*; but God himself gives his *own Spirit* to whom he pleases: by his own *Word*, which he himself ministers by his own *Spirit*. And by this *Spirit* did holy Men speak the *Scriptures*, and by this *Spirit only* do holy Men of God *understand the Scripture*, as Paul saith, 1 Cor. ii. 12. *Now we have received not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given to us of God; among which his Word hath a chief Place: And after saith, that by the Spirit they had the Mind of Christ; which others want, which yet have the same Letter of the Word, and are destitute of the Spirit. And so as the Faithful speak the Word by the Spirit of Faith, so through the same Spirit of Faith only so given, do the Faithful understand it. Confutation of Sydrach Simpson's Errors in his Commencement Sermon at Cambridge, p. 137, 138.*

It is only the *Inspiration of God*, that enables a Man to know the Things of God, and
not

not a *Man's Study* or *human Learning*. It is not in this Case, *In him that wills or runs, but in God that shews Mercy*. Wherefore Christ hath said, *No Man knows the Son, but the Father, and he to whomsoever the Father will reveal him*. Wherefore Paul prays for the *Ephesians*, that God would give them the *Spirit of Wisdom and Revelation, in the Knowledge of Christ*: without which Spirit of Revelation, Christ and the Father can never be known. What can *human Learning*, and the *Studies* of Men find out of the *Mystery of Christ*, which was hidden from Ages and Generations till the *Spirit*, reveals it? yea, Christ hath taught, *That God hides these Things of the Gospel from the Wise and Prudent*, that is, the *Studying and learned Men*, and reveals them to *Babes*; and that this is his good Pleasure so to do. And so no Man can know *Christ* and his *Gospel*, and what is the *Faith, Hope, and Love* of the *Gospel*, but by the most present *Teaching and Revelation of God himself by his Spirit*. Wherefore to deny the *Inspiration of God's Spirit now*, and to ascribe *all Knowledge of the Word of God to Mens Studies*, and to *human Learning*, is the most gross and palpable Doctrine of *Antichrist* and his *Prophets*; whereas, *All the People of God are taught of God himself*. in all the Things of God, as Christ hath said, because, no Man by his own *Studies and Pains* can attain thereunto. *Ibid.* p. 139, 140.

JOHN

JOHN WEBSTER.

Obj. I know they will object and say, indeed if we consider Men naturally in their sinful Condition, they are ignorant in the Things of God, and are even as the Heathens: but we have the Scriptures given to us, and they contain the *Mind* of Christ; And having this help, we by our *Wits*, and *Learning*, and *Industry*, are able to know the *Mind* of God; for we know and understand the *Hebrew*, and *Greek*, and *Syriack* Languages, &c.

Ans. Truly, if it were so that they did so, it were well; but that very *Word* to which they appeal, in the very *Letter* of it, witnesses against them: for the Word witnesses, that *it is a sealed Book*, whether *delivered to the learned, or unlearned*, *Isai.* xxix. 11, 12. and *none is found worthy to open it but the Lamb, the Lion of the Tribe, of Judah*, *Rev.* v. 3. and that *none can* so much as say, *Jesus is the Lord*, but by the *Holy Ghost*, *1 Cor.* xii. 3. and again, that *the Letter kills, but the Spirit gives Life*, *2 Cor.* vi. 3. and to you it must be given to know the *Mysteries of the Kingdom*, *Luke* viii. 10. and *Mark* iv. 11. or you cannot know them: and when Christ spake with a *lively* and *audible Voice*, he spake and preach'd, so as never Man did, yet said he very often, *He that hath Ears to hear, let him hear*, *Mat.* xi. 15. *Mark.* iv. 9. and *Luke* viii. 8. And so 'tis said of the Disciples,

ciples, that Christ opened their Understandings, when he was risen again; although he himself had taught them the same Things before his Death, yet 'tis said *Luke xxiv. 45. Then opened he their Understandings, that they might know the Scriptures; That it behoved him*(according as it was written in the *Prophets and Psalms*) *to suffer and rise again the third Day, v. 46.* So that hence it is clear, There is not any Wisdom, learning, or Knowledge in the World that can unseal this Book; for though it be the *Declaration* of the *Mind* of God, through those Saints and Apostles, by whom it was written; yet never can any Man read the *Mind of God* in it, but by the *same Spirit* that taught it, and unless *the same Spirit that raised up Jesus Christ from the Dead, do quicken us, Rom. viii. 11. Judgment set, and the Books opened, p. 110, 111.*

THOMAS COLLIER.

I Query of any one who knows the Lord, whether the Scripture without the Spirit of Christ, doth or can teach any one true and saving Knowledge?—The Substance of my Discourse ^a *there*, is to hold forth the Truth and Authority of the Scriptures in the *Light* of the *Spirit*; that so Souls by the *Teaching* of the *Spirit of Christ*, may come to a right Understanding of them. *Reply to Thomas Hall. p. 59.*
X Which

^a Gen. Epist. to the Saints. c. 19. p. 28.

Which is the likeliest Means to help us to understand the Meaning of the Scripture, in comparing Scripture with Scripture ; the Spirit of Christ, or human Learning? who best knows the Meaning of the Scripture; that Spirit by which it was given, or that human Spirit so much pleaded for, that never did, nor never shall know the Lord?

The Scripture is no perfect Rule to ignorant and carnal Men, or Hypocrites; it's a perfect Rule only to such, who by it know the Lord and his Mind by the Teachings of the Spirit, and so walk according to it; for if it be a perfect Rule, then it is so to those who know it.

You say, *a natural Man may know it*; then a natural Man may have a perfect Rule; and if he walk according to it, he must be saved; for whoso walks by a perfect Rule, and answers it in his walking, must be justified by that Rule: Now the Scripture is no perfect Rule of Justification of Life to any but the Saints; not that there is *Imperfection* in the Scripture; but *none come truly to know it*, but *those who are taught from above*.

To say, that the Knowledge of the Mind of God in Scripture, by the Teachings of the Spirit, *is to make it a Nose of Wax*, &c. is a fond Imagination. For,

1. Though it's true, upon this Account, Men, that have not the Spirit of God may
abuse

abuse it, thinking they have the Spirit of Christ when they have it not.

2. Yet the Spirit is Truth, and is at Unity in and with it self, and speaks but one Thing; I mean he doth not contradict himself: tho' there are Contradictions amongst the Saints; yet it is not from the Spirit, who dwells in Unity, but from the worldly Spirit not yet subdued in them; and I thought you had known at least the Scripture, *Zeph. iii. 9.* that saith, *God will turn to his People a pure Language, that they may serve him with one Consent.* It's not the Work of Flesh's Wisdom; but *I will do it* saith the Lord; and how think you, if not in helping them to know his Mind, &c. *Answer to Richard Sander's Balm to heal Religious Wounds,* P. 33, 34.

Oh be ashamed for ever of these Fopperies, and let all who know the Lord, look to him for the *Teachings* of his *Spirit*, that so we may come to know his Mind and Will. *Ibid* P. 34.

An *Englishman* in the *English* Translation, may understand the *Mind* of God, as much and more, *if he hath a greater Measure of the Spirit*, than an *Hebrician* and *Grecian* can understand in these Languages. —

I do not quarrel against *Tongues*, but at the *Abuse* of them, to make an *Idol* of them. I know, you may come to the Knowledge

of the *Letter* of Scripture, in an ordinary Way, more fully with them, than without them; but it is the *Abuse* of them, that I quarrel at, because you set them up in the Room of the *Spirit*; as if none could understand *Scripture*, but those that have *Tongues*: then the Faith of all others must be an *implicit Faith*, built upon the Credit of Men, which would prove very weak in the End. *Ibid.* p. 30.

Is this your Spiritualness indeed? That a natural Man *without the Spirit* may understand the Mind of God? For if he understand the sense and Meaning of the Scripture, then he understands the Mind of God, and this is contrary to Scripture, *For the natural Man doth not understand the Things that are of God, neither can he understand them, 1 Cor. ii. 14. But we have the Mind of Christ, ver. 16.*

Are there not many *Prophecies*, and much of the *Revelation*, which is yet a *sealed Mystery* to you? And *John* saith expressly, *Rev. v.* that the Scripture, *viz.* Christ, the Mystery of God in Scripture, is a *sealed Book, that none could open but the Lion of the Tribe of Judah*. Yet you say, that a natural Man can do it. I leave it to the Reader to judge of the Truth of this. *Ibid.* p. 32.

JOHN SMITH.

As the Eye cannot behold the Sun, ἡλιοειδὴς μὴ γινώμεν, unless it be *Sun-like*, and
hath

hath the Form and Resemblance of the Sun drawn in it; so neither can the Soul of Man behold God, Θεοειδὴς μὴ γινόμενῃ unless it be *God like*, hath God *formed in it*, and be made *partaker of the divine Nature*.—

To seek our Divinity meerly in Books and Writings, is to *seek the Living among the Dead*. we do but in vain seek God many Times in these.— *Intra te quare Deum*. seek God within thy own Soul.— That is not the best and truest Knowledge of God, which is wrought by the Labour and Sweat of the Brain, but that which is kindled within us, by an heavenly Warmth in our Hearts, *Select Discourses*, p. 2, 3.

We must not think, we have then attained to the *right Knowledge of Truth*, when we have broke through the *outward Shell of Words and Phrases* that house it up.— There is a *knowing of the Truth as it is in Jesus*, as it is in a *Christ-like Nature*, as it is that sweet, mild, humble, and loving Spirit of Jesus, which spreads it self like a Morning-Sun upon the Souls of good Men, full of Light and Life. It profits little to know Christ himself after the Flesh; but he gives his *Spirit* to good Men, *that searcheth the deep things of God*, Ibid. p. 8.

Such a Life and Knowledge as this is, peculiarly belongs to the true and sober Christian, who lives in him who is *Life* itself,
and

and is enlightened by him who is *the Truth* itself, and is made Partaker of the *divine Unc-tion, and knoweth all Things*, as *John* speaks. *Ibid.* p. 21.

The Doctrine of the Christian Religion propounded to us by our Saviour and his Apostles, is set forth with so much simplicity and yet with so much Repugnancy to that degenerate *Genius* and Spirit that rules in the Hearts and Lives of Men, that we may truly say of it, it is both the easiest and hardest thing: it is a Revelation wrapt up in a Complication of Mysteries. *Ibid.* p. 285.

The Scripture is written *doctis pariter & indoctis*; and yet is *Wisdom in a Mystery*, which the Princes of this World understand not; a sealed Book, which the greatest Sophies may be most unacquainted with. *Ibid.* p. 286.

Therefore the best Acquaintance with Religion is Θεοδιδαντος γνῶσις, a Knowledge taught by God. *Ibid.* p. 287.

It is God alone that acquaints the Soul with the Truths of Revelation. *Ibid.* p. 384.

Archbishop Usher.

The Spirit of God alone is the certain Interpreter of his Word written by his Spirit; for no Man knoweth the Things pertaining to God, but the Spirit of God, 1 Cor. ii. 11. and no Prophecy of Scripture is of any Man's own Interpretation; for Prophecy was not brought by the Will of Man, but the holy Men of God spake

spake as they were led by the Holy Ghost, 2 *Pet.* i. 20. 21. The Interpretation therefore must be by the same Spirit, by which the Scripture was written, of which Spirit we have no Certainty upon any Man's Credit, but only so far forth, as his Saying may be confirmed by the holy Scriptures. *Summ and Substance of Christian Religion*, p. 24. Edit. 6.

Dr. OWEN.

Extra omnem disputationem jamjudum long since laid down hæc duo posuerunt nostri Theologi: these two things as indisputable positions.

1. Unicum, publicum, authenticum & infallibilem sacrarum Scripturarum interpretem, esse ipsum earum authorem, e cujus afflatu, veritatem, perspicuitatem & auctoritatem suam omnem habent, Spiritum nempe sanctum, partim in ipsis Scripturis loquentem, mentemque suam clarè & dilucidè exponentem, eamque per totius divinæ doctrinæ, seu veritatis	1. That the only, publick, authentick, and infallible interpreter of the holy Scriptures is the author of them, from whose inspiration they receive all their truth, clearness and authority; and this author is the Holy Spirit, partly speaking in the Scriptures themselves, and clearly and plainly expounding his mind, and revealing it by the analogy of the whole divine
--	---

ritatis in illis traditæ divine doctrine, or
 analogiam, in omnibus truth delivered in
 partibus seu locis, ubi them, in all those
 cum obscurius locutum parts or places, where
 fuisse videri possit, re- it may seem he hath
 velantem; partim lu- spoken more obscurely,
 cem spiritualement in and partly infusing
 mentes nostras immit- spiritual light into our
 tentem, quâ in omnem minds, whereby we
 necessariam veritatem may be led into all ne-
 in verbo patefactam cessary truth revealed
 ducamur; ac proindè, in the word; and there-
 uti reverâ a Christo fore, as Christ never
 non est designatus, ita appointed any such
 nulli usui est judicem *visible judge*, as the
 illum visibilem, quem Papists so much boast
 ita magnificè prædi- of, so there is no use at
 cant. all for him.

EDWARD POLHILL

He (*Christ*) is the great Illuminator by his Spirit, and so opens our Eyes to see the My-
 steries in Christ and the Gospel; without this
 Illumination, the outward Revelation gives
 not a saving Knowledge.— The Gospel is a
 perfect *outward* Revelation, and Rule of
 Faith, yet our Blindness needs an inward Il-
 lumination, that we may spiritually discern
 the Mysteries therein. *Answer to Dr. Sher-*
lock, &c. p. 42, 43.

Dr. HAM-

Dr. HAMMOND.

There is Need of God's illuminating Spirit to assist our weak Eyes, our dark Faculties. *Postscript before his Paraphrase and Annotations upon the N. Test, p. 10.*

By the special Operation of his Spirit, he [*Christ*] gave them [*viz. two of his Disciples that were going to Emmaus*] the Understanding of the Scriptures, in those things especially which concerned the Messiah. *Paraph. on Luke xxiv. 45.*

RICHARD BAXTER.

None can *savingly know* God the Father, but the Son, and he to whom the Son will *make him known*, by the Gospel and the Illumination of the Spirit. *Paraph. upon Mat. xi, 27,*

The Understanding of *Man* is *shut* against the Understanding of Things *spiritual*, till *Christ* open it, O pray for this opening. *Note upon Luke xxiv, 45*

God by his Spirit hath *revealed* them to us his Apostles (and to others that have his Spirit in the Measure that they have it :) for the Spirit of God is given us (in our several Measures) to teach us all Things fit for us to know, even the Depths of God, *Paraph. on 1 Cor. ii. 10.*

Y

As

As a Man's Spirit is conscious of its own secret Actings and Thoughts, which no Man else can know: So the *Spirit of God* knoweth the secret Things of God, and maketh us *know* them in our *Measures*, which they that have not the *Spirit*, cannot by all their *Learning* know. *Ibid. on ver. 11.*

And this *Spirit*, God hath given unto us; not the Spirit of the World, to make us carnally and worldly wise; but the *Spirit of God*, to make us *savour* and *know* God's great mysterious Gifts of Grace. *Ibid. on ver. 12.*

But they that have not the *Spirit* themselves, but *meer Nature*, cannot with all their *Learning* receive those spiritual Mysteries *revealed* to us by God; for they will seem but fanatick Dreams and Foolishness to them, not to be believed. Nor can they understand them, for only a Mind *illuminated* by *God's Spirit* doth discern them. *Ibid. on ver. 14.*

He that believeth and confesseth that Jesus is the Lord, the true Son of God and our Saviour, hath surely learned this of the Holy Ghost. *Paraph. on 1 Cor xii. 3.*

As he (*viz. the Holy-Ghost*) is thus the *infallible objective Evidence* of Christ's Truth, so is he in you an *efficient illuminating Teacher*, and ready *within you* to plead Christ's Cause and *teach* you all necessary Truth. Therefore you need not any Man's Testimony and Teaching, as those do, that have no other. *Paraph. on 1 John ii. 27.*

It (*viz. the Spirit*) is given now to the Faithful, not to *reveal* to them a *new Law* and *Gospel*, but to cause to *understand, believe, love* and *obey* that already revealed. *Preface upon the N. Testament.*

Dr. JOHN EDWARDS.

God is the Author of all divine Truth, and of the *Discovery* of it made to us. An *inward enlightening* and *irradiating* the Mind by the *Holy Spirit* is *absolutely* necessary, for the apprehending of the divine Myſteries which are contained in the Doctrines of the Gospel.

Free Discourse concerning Truth and Error, &c. p. 481. Printed 1701.

Let every one of us pray with *David*, *lead me in thy Truth, and teach me*, Psal. xxv. 5. *O send out thy Light and thy Truth, let them lead me*, xliii. 3. *Teach me, O Lord, the Way of thy*^a *Truth*, cxix. 33. *Open thou mine Eyes; that I may behold wondrous Things out of thy Law*, ver. 18. We are sensible, O Father of Heaven, that there is a natural Darkneſs and Blindneſs in our Minds: We cannot perceive the Things of the Spirit; They are Fooliſhneſs to us. And beſides this natural Indispoſition, we are on every Side beſet with Impediments in our Way to *Truth*. The Occaſions of Error and Miſtake are almoſt innumerable: We are

Y 2

miſe-

miserably misled, and it is not in our Power to direct our Steps, and to keep the right Path. We therefore with all Humility beg thy Guidance; do thou vouchsafe to direct and assist us: Let thy *Holy Spirit illuminate* our Minds, that we may have a clear Discovery of thy Will, and that we may arrive to a sufficient Insight into all the Mysteries of the Gospel *Ibid.* p. 481, 482.

To encourage you in your Petitions, let me remind you of the Promises, which our Saviour hath made, *viz.* That *the Spirit shall teach you all Things*, John xiv. 26. that this Spirit of Truth *shall guide you into all Truth*, John xvi. 13. and St. *John* assureth you, that *the Anointing teacheth you of all Things, and is Truth*, 1 John ii. 27. *Ibid.* p. 482, 483.

The Helvetian CONFESSIO.

Pendet institutio verae religionis ab interna Spiritus illuminatione. *Confess. & Expos. Fidei Christianae, c. 1. in Corp. Confess.*

Intellectus hominis non rectè judicat de divinis ex semet ipso. *Ibid.* c. 9.

In regeneratione, intellectus illuminatur per Spiritum

The Institution of true Religion depends upon the Internal illumination of the Spirit.

The understanding of Man doth not of itself rightly judge of divine things.

In regeneration, the understanding is enlightened

Spiritum Sanctum, ut & mysteria & voluntatem Dei intelligat. <i>Ibid.</i>	lightened by the Holy Spirit that it may understand both the Mysteries and Will of God.
--	--

The Wirtemberg CONFESSIO.

Donum interpretandæ Scripturæ non est humanæ prudentiæ, sed Sancti Spiritûs. Unicuique, inquit <i>Paulus</i>, datur manifestatio Spiritûs ad utilitatem. Alii quidem per Spiritum datur sermo sapientiæ, &c. Spiritus S. autem est liberrimus, nec est ad certum genus hominum alligatus, sed distribuit dona hominibus pro suo ipsius beneplacito. <i>Wirtembergica Confessio, de sacrâ Scripturâ, in Corp. Confess.</i>	The gift of interpreting of Scripture is not of human prudence, but of the Holy Ghost. The manifestation of the Spirit is given to every man, saith <i>Paul</i>, to profit withal. For to one is given, by the Spirit, the word of wisdom, &c. The Holy Spirit is most free in his communications, nor is he ty'd to a certain sort of men, but distributeth his gifts to men according to his own good pleasure,
--	--

The SYNOD of Dort.

Deus mentem eorum per Spiritum Sanctum potenter illuminat, ut rectè	God powerfully enlightens the minds of the <i>elect</i> by his Holy Spirit,
--	--

rectè intelligent, & Spirit, that they may
dijudicent quæ sunt rightly understand, and
Spiritus Dei. *Canones* discern the things that
Dordrecht super 3^{tio} ¶ are of the Spirit of
4^{to} Doctrinæ cap. Artic. God.

II. in Corp. Confess.

*The Confession of Faith first agreed upon by the
Assembly of Divines at Westminster, and
since approved by the General Assembly of
the Kirk of Scotland.*

Nevertheless, we acknowledge the *inward
illumination* of the Spirit of God, to be neces-
sary for the *saving Understanding* of such Things,
as are revealed in the Word, *Chap. 1. of the
holy Scriptures, Sect. 6.*

This is the Confession of the *Presbyterians*;
with whom the *Independents* and *Particular
Baptists*, agree Word for Word; and therefore
I need not quote theirs.

Thus we have a Cloud of Witnesses, *Scrip-
tures, Fathers, Papists, Protestants* of several
Denominations, as *Episcopal, Presbyterian*;
and *Congregational*, as *Independents* and *Bap-
tists*, attesting to the Truth of the *Quakers*
Principle, and indeed the Principle of all true
Religion, Faith and Practice, *the internal Testi-
mony of the Holy Spirit*; who was the Teacher
of the *holy Patriarchs, Prophets, Apostles*,
and of *all the Righteous* in every Generation.

For

For all that ever attained to the saving Knowledge of God, and of Jesus Christ, whom he hath sent a Light into the World, and of his Mind and Will, and received Power and Ability to act Repentance towards God, and Faith towards our Lord Jesus Christ, they all had it by the Illumination, influence, and Assistance of the Holy Spirit. For the Dispensation of the Holy Spirit, though in Degree different, yet hath been in all Ages of the World, one and the same for Kind, and is at this very Day; *the Manifestation of the Spirit*, being as *Paul* testifieth, *given unto every Man to profit withal*, 1 Cor. xii. 7. Both *Jews* and *Gentiles*, Bond and Free, have a Measure of this Spirit afforded unto them; and if any remain in Darkness and Unbelief, it is not occasioned through any Defect or Want of this spiritual Teacher, but through Mens Negligence, Non-attention and Disobedience to his divine Illuminations, and Teachings in their Hearts and Consciences. For God is good unto all the Children of Men, and affords them all a Day of gracious and merciful Visitation, with means sufficient both for their present and eternal Welfare, and Ability proportionable to the Day and means so afforded; so that if any fall short of Peace with God here, and everlasting Felicity hereafter, their Failure and Miscarriage will lye wholly at their own Doors; as on the other Hand, all they who mind the Day of God's Visitation, and come
through

through Faith in Christ, and sincere Obedience to witness the great Salvation that comes by him, the alone Mediator and Saviour, having nothing to ascribe unto their own Free-Will or good Works; their Hearts will be enlarged, and their Mouths opened to give the Praise and Glory of all, to the Free-Grace of God, who is the sole Author and Donor of every good and perfect Gift.

It hath been proved, both by Scripture-Testimony, and sundry Writers both ancient and modern, that it is only by the Testimony of the Holy Spirit of God in the Hearts of the Faithful, that they certainly and savingly know, the holy Scriptures were given by Inspiration of God, and that the Holy Spirit is the chief, and only certain and infallible Interpreter of them. Now therefore, let the sober and unprejudiced Reader consider, what is the natural and necessary Consequence of these Premises. Ought we not to acknowledge the same Spirit to be our chief Leader and Guide in the Things of God, and the principal and primary Rule of Faith and Practice, yea, and the supream and unerring Judge in Matters of Religion? For these have so necessary a Connection with the former, that it being granted, as it cannot be fairly denied, by those who sincerely believe the divine Authority of the Holy Scriptures; that it is only by the internal Testimony of the Spirit of God, that we come
to

to a certain and saving Knowledge, both of their divine Authority, and of the Myſteries therein recorded; it neceſſarily follows, that the ſame Spirit is alſo the chief Leader and Guide in the Things of God, the principal and primary Rule of Faith and Practice, and the ſupream unerring Judge in Matters of Religion.

S E C T. VI.

Two grand Objections answered; and the Way declared how we may certainly know, that we have the Spirit of Chriſt, and that our Doctrine is of God.

Obj. **B**UT doth not this in Effect ſet the holy Scriptures aſide, and render them uſeleſs?

Anſ. No; it ſets them in their right Place, and makes them truly uſeful; for in owning them as we do, to be a ſecondary and ſubordinate Rule or Guide; it doth not detract or derogate from them, but aſcribes unto them what properly appertains to them, that is, to be miniſterial and ſubſervient to him, to wit, the Holy Spirit, from whom they came forth and receive all their Authority and Uſefulneſs.

Z

For

For as we ought not so to acknowledge them a Rule of Faith and Practice, as thereby to lessen the supream Authority of the Holy Spirit, so in ascribing the Preheminence to the Holy Spirit, we do not condemn or undervalue the holy Scriptures.

Obj. But there are many Impostors and Deceivers that pretend to the Spirit, and under that Pretence do publish their own foolish Imaginations, as the sacred Dictates of the divine Oracle: How shall we certainly know that we have the Spirit of Christ, and so be able to distinguish the one from the other?

Ans. There were many Impostors and Deceivers in Christ's and the Apostles Days, and so there are in ours: But as that did not hinder, but that there were those who were truly taught and led by the Holy Spirit, then, so it doth not hinder, but that there are such now. For though some are deceived, and have broached Errors instead of Truth, yet it doth not follow, that all are so deceived; for then Christ's Promise would fail, which is impossible, who promised to send the Comforter to guide the Faithful into all Truth.

But to the Question, How shall we certainly know, that we have the Spirit of Christ, and that our Doctrine is of God?

Ans. There is a two-fold Evidence of this, inward and outward.

1. The inward Evidence is the Testimony of the Spirit itself. This Testimony the Apostles had, *The Spirit itself beareth Witness with our Spirit, that we are the Children of God*, Rom. viii. 16. And not only the Apostles had it, but it was, and is, also the common Privilege of the Faithful ; for the *Spirit of God dwells in them*, ver. 11. 1 Cor. iii. 16. 2 Tim. i. 14. *They are led by the Spirit of God*, ver. 14. *They had received the Spirit of Adoption, whereby they cry'd Abba, Father*, ver. 15. Gal. iv. 6. *The Spirit helps their Infirmities, and makes Intercession for them*, ver. 26. *They are the Temple of God*, 1 Cor. iii. 17. *The Temple of the Holy Ghost which is in them*, 1 Cor. vi. 19. And as they have this Testimony in themselves, so they know that they have it. For the Testimony of the Spirit is a self-evidencing Testimony. Therefore saith the Apostle John, *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit*, 1 John iv. 13. Again, *It is the Spirit that beareth witness, because the Spirit is Truth*, 1 John v. 6. *And he that believeth on the Son of God, hath the Witness in himself*, ver. 10. Now this Witness is a true Witness and cannot deceive, because it is the Spirit of Truth.

And as the Holy Spirit is such a Witness, dwelling in, and leading and guiding the Faithful ; so that they may certainly know that they have the same Spirit dwelling in, and leading

and guiding of them, and that by its inward Evidence. For

1. They may certainly know, that they do believe on the Son of God, with that Faith that is unfeigned, and by which the Heart is purified : For this Faith is evidential and assuring ; and consequently the Knowledge of it is certain. Now they who certainly know, that they have this Knowledge, may be certain also of the Spirit of Christ dwelling in them ; for *he that believeth on the Son of God, hath the Witness in himself*, 1 John v. 10. and this Witness is the Spirit, for it is the *Spirit that beareth Witness*, ver. 6. of whose Testimony they may be as certain, as of that Faith which the Spirit beareth Witness to.

2. They may certainly know, that they love the Lord above all, and their Neighbour as themselves ; for the Command implies not only a Possibility of knowing of it in general, but also of such a Knowledge, as respects their own immediate Concernment therein, and personal Benefit arising from a Sense of their Conformity and Obedience thereunto. And seeing they may certainly know this, they may also as certainly know, that the Spirit of Christ dwelleth in them ; for *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him*, 1 John iv. 15. And if we love one another, *God dwelleth in us, and his Love is perfected in us*, ver. 12,

3. They

3. They may certainly know that Christ lives in them, and consequently that they have his holy Spirit; *I live*, saith the Apostle, *and yet not I, but Christ liveth in me*, Gal. ii. 20. And lest any should say, This was a Privilege peculiar to him and the rest of the Apostles; he shews that all Believers are intitled to it. *Examine your selves*, saith he to the *Corinthians*, *whether ye be in the Faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye are Reprobates*, 2 Cor. xiii. 5. He makes it the incumbent Duty of every individual Christian, to examine himself, and to come to a certain Knowledge of Christ's being in him; a Matter of such Importance, that he makes the Ignorance of it, a Mark of Reprobation; and therefore it is possible to be attained, or the Exhortation can have no Force in it.

4. This Matter is further evident from the Promise of Christ to his Disciples, *Ye shall know; that I am in my Father, and you in me, and I in you*, John xiv. 20. *Ye shall know*: and to let us understand, that this Promise was not limited to them, he addeth ver. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to (a or in) him*. Which Manifestation is expressed, ver. 23. *by their Coming,*

a ἐμφανίσω αὐτῷ ἐμμετόν.

Coming unto him, and making their Abode with him. Which would be very strange, if this *Coming to, and Abode with him,* should not be known by him, and all those to whom they thus come, and with whom they thus abide. Besides; the Denial of the Knowledge of this Manifestation and In-dwelling of Christ, is a flat Contradiction to his Promise, *Ye shall know.* And that this Knowledge as aforesaid, hath Relation to the *Spirit of Truth*, he tells his Disciples, and in them all the Faithful, as the Context makes it out, *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, which the World cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you and shall be in you,* ver. 16, 17. And, did not Christ, in his Discourse with the Woman of Samaria, say unto her? *Whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him, a Well of Water springing up into everlasting Life,* John iv. 14. And to the Jews on that great Day of the Feast of Tabernacles? *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water,* John vii. 8. But this spake he of the Spirit, which they that believe on him, should receive, ver. 9. And can the Spirit be thus received, as a *Well of Water springing up into everlasting Life;* or as *Rivers of living Water,* but it must be known

known by those in whom this *Well*, these *Rivers of living Water* are ?

5. If a Man may certainly know that he is a Member of the mystical Body of Christ, then he may certainly know that he hath the Spirit of Christ dwelling in him. But the former is true, and therefore the latter. For Proof of the former. I argue thus ; If he may certainly know his Sanctification, new Birth, Adoption, Justification, Growth in Grace, and Perseverance therein to the End, then he may certainly know, that he is a Member of the mystical Body of Christ. But he may certainly know his Sanctification, new Birth, &c.

1. His Sanctification. *Ye know*, saith the Apostle Peter, *that ye were not redeemed with corruptible Things, as Silver and Gold, from your vain Conversation, received by Tradition from your Fathers, but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot*, 1 Pet. i. 18, 19. *Seeing ye have purified your Souls in obeying the Truth through the Spirit*, ver. 22. *Elect according to the Foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ*, ver. 2. *Ye also as lively Stones, are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ*, 1 Pet. ii. 5. *A chosen Generation, a royal Priesthood, an holy Nation, a peculiar People ; that ye should shew forth the Praises,* ^b *or Virtues, of him who hath*
called

^b Ταῖς ἀρεταῖς.

called you out of Darkneſs, into his marvellous Light. Which in Time paſt were not a People, but are now the People of God, which had not obtained Mercy, but now have obtained Mercy, ver. 9, 10. Theſe Paſſages make it manifeſt, that Sanctification is a Thing certainly to be known by the ſanctified ones. A Work whereof they may be aſſured, from an inward, real Senſation or Feeling in themſelves. For they are the Sheep of Chriſt; they hear, they know his Voice: he calleth them by Name, leadeth them out, goeth before them, and they follow him, *John x. 3, 4.* They know him to be the Door into the Sheep-fold, *ver. 1, 7, 9,* The good Shepherd, that giveth his Life for the Sheep, for he knoweth his Sheep, and is known of them, *ver. 11, 14.* For they have their Life, Feeding and Salvation from him.

2. The New-birth or Regeneration, is a Thing which may be certainly known; for when a Man is born again, I mean by a thorough Work of the Spirit of Chriſt, then Chriſt is formed in him, and he is a new Creature, in Chriſt, and *old Things are done away, and all old Things are become new, 2 Cor. v. 17.* The old Man is put off, and the new Man is put on; For a new Heart, and a new Spirit is given to him, that is thus born again, and an *Underſtanding that he may know him that is true, 1 John v. 20.* for he is taught of God, as the Truth is in Jeſus, *John vi. 45.* and *Eph. iv. 21.*

3, Adoption

3. Adoption may be certainly known by the Faithful in Christ Jesus: for *when the Fulness of the Time was come, God sent forth his Son made of a Woman, made under the Law: to redeem them that were under the Law, that we might receive the Adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying Abba, Father, Gal. iv. 4, 5, 6.* And can Adoption be received, and yet remain impossible to be known by the Adopted? or, the Spirit of Christ cry, Abba, Father, in their Hearts, and they may not know it? or, they themselves by the Spirit of Adoption use the same Cry, *Rom. viii.* and yet be ignorant thereof?

4. Justification may also be certainly known by those that are justified, or, else what means that Language of the Apostle Paul, *Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ, Rom. v. 1.* And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God, *1. Cor. vi. 11.* 'Twould minister little Comfort or Satisfaction to those to whom he thus wrote, if they were under an absolute Impossibility of witnessing the Truth of it in themselves.

5. Growth in Grace may no less be certainly known by those that do grow therein. For

1. The Apostle *Peter* exhorts to it, *Grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ*, 2 Pet. iii. 18. *Add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness, and to Godliness Brotherly Kindness; and to Brotherly Kindness, Charity*, 2 Pet. i. 5, 6, 7.

2. The Apostle *Paul* proves the Possibility, yea, the Certainty of attaining this Knowledge, from the blessed Gifts and Effects of Christ's Ascension, who gave some Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ: Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fullness of Christ, Eph. iv. 8, 11, 12, 13.

3. The Apostle *John* exemplifies it in three States or Growths in Christianity, as little Children, young Men and Fathers. *I write unto you, Fathers, because ye have known him, that is, from the Beginning. I write unto you, young Men, because ye have overcome the wicked One. I write unto you, little Children, because ye have known the Father*, 1 John ii. 13.

Can these Gifts be given to, and this Growth be in Man, and themselves remain ignorant thereof?

6. And

6. And *Lastly*, Perseverance in the Grace of God unto the End, may be certainly known by the true Disciples and Followers of Christ. They that walk in the Light, *1 John* i. 7. That patiently continue in the Well-doing, *Rom.* ii. 7. That cry Day and Night unto God, *Luke* xviii. 7. That are stedfast and unmoveable, always abounding in the Work of the Lord, *1 Cor.* xv. 58, That run with Patience the Race that is set before them, looking unto Jesus the Author and Finisher of their Faith, *Heb.* xii. 1, 2. That are Followers of God as dear Children, *Eph.* v. 1. That are led by the Spirit of God, *Rom.* viii. 14. That press towards the Mark for the Prize of the high Calling of God in Christ Jesus, *Phil.* iii. 14. That are fervent in Spirit, serving the Lord, *Rom.* xii. 11. That are perfecting Holiness in the Fear of God, *2 Cor.* vii. 1. That pray alway, with all Prayer and Supplication in the Spirit, and watch thereunto with all Perseverance, *Eph.* vi. 17. That through the Spirit wait for the Hope of Righteousness by Faith, *Gal.* v. 5. That abstain from all Appearance of Evil, *1 Thess.* v. 22. That eat of the *hidden Manna*, and that have the *white Stone*, and in the Stone a *new Name* written, which no Man knoweth, saving he that receiveth it, *Rev.* ii. 17. That have washed their Robes, and made them white in the Blood of the Lamb; and therefore are before the Throne of God, and serve him Day and Night in his Temple, and he that sitteth upon the Throne dwelleth a-

mong them, *Rev. vii. 14, 15.* That come to be made Pillars in the Temple of God, and go no more out, *Rev. iii. 12.* They are those that persevere in the Grace of God, and so persevering through the continual Help and Assistance of the Holy Spirit, working in them that which is well pleasing in the Sight of God through Jesus Christ, to whom be glory for ever and ever ; they cannot but be sensible of their Perseverance and Continuance in the Grace of God.

The Certainty of this internal Evidence may be demonstrated from their spiritual Sense and Experience, which the Faithful are made Partakers of in their Measure. For as they have outward and corporeal Senses to distinguish outward and corporeal Things; so they have inward and spiritual Senses to discern inward and spiritual Things.

They have a spiritual Taste given them; *How sweet are thy Words unto my Taste? yea, sweeter than Honey to my Mouth, Psal. cxix. 103. O taste and see that the Lord is good, Psal. xxxiv. 8.*

They have a spiritual Smell; *Because of the Savour of thy good Ointments, thy Name is as Ointment poured forth, therefore do the Virgins love thee, Cant. i. 3.*

They have a spiritual Hearing, Sight and Touch; *That which was from the Beginning, which we have heard, which we have seen*
with

with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life; that which we have seen and heard, declare we unto you, 1 John i. 1, 3. And that this is to be understood not of outward Hearing, Seeing, and Handling, but of that which is inward and spiritual, 1 John ii. 3. Is manifest from what immediately follows in the 2d and 3d Verses, *That ye also may have Fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ.* For as this Fellowship is inward and spiritual, so also is the Sense which the Faithful have and exercise in it.

2. As to outward Evidence in the Matter under Consideration. viz. *Of certainly knowing that we have the Spirit of Christ;* though the inward Evidence claims the Preference, yet there is that observable in Life and Conversation, which carries the Image and Supercription of Certainty upon it. The Apostle John hath laid down a certain Rule in this Case, *Every one that doth Righteousness is born of him,* viz. of God, 1 John ii. 29. *He that doth Righteousness is righteous, even as he is righteous,* 1 John iii. 7. *He that doth good, is of God,* 3 John v. 11. *Hereby do we know that we know him, if we keep his Commandments. He that saith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him. But whoso keepeth his Word, in him verily is the Love of God perfected, hereby*
know

know we that we are in him, 1 John ii. 3, 4, 5. And the Apostle James describing the pure Religion, and undefiled before God and the Father, draws it up in this short, yet very comprehensive Manner, 'Tis to visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World, James i. 27.

Faith itself is but an empty Name without good Works. *For what doth it profit, my Brethren, though a Man say he hath Faith, and have not Works? Can Faith save him? If a Brother or Sister be naked, and destitute of daily Food; and one of you say unto them, depart in Peace, be you warmed and filled; notwithstanding ye give them not those Things which are needful to the Body; what doth it profit? Even so Faith; if it hath not Works, is dead, being alone. James ii. 14, 15, 16, 17. Works are an Evidence and Demonstration of Faith, I will shew thee my Faith by my Works, ver. 18. Abraham and Rahab, were justified by Works, ver. 21, 25. They have that Relation in some Sort unto Faith, which the Soul hath to the Body, For as the Body without the Spirit is dead, so Faith without Works is dead also, ver. 26. The Works the Apostle instances in were external, viz. Abraham's offering Isaac his Son upon the Altar, and Rahab's receiving the Messengers; and sending them out another Way, ver. 21, 25. and being certain Evidences of their living Faith, we may thence conclude, that*

that if by Faith we work Righteousness, we have that Faith also, and consequently the Spirit of God, the sole Author and efficient Cause thereof, by which he doth enable us to do the Works of Righteousness. And this shews the necessary Conjunction or Concurrence of Faith and Works in Justification; for whether Faith and Works be considered as Fruits of the Spirit, or Conditions of the Covenant of Grace, yet both must concur in compleat Justification; it being God that justifieth by both; for the Apostle *James* is positive, *that by Works a Man is justified, and not by Faith only*, ver. 24. That is, such Works as are wrought by the Spirit of Christ through Faith; Works of Evangelical Holiness and Obedience, For the old and new Covenant do so far agree, that the Condition, upon which eternal Life was, and is, promised under both, remains unalterably the same. *Do this and live*, was the Style of the old Covenant; and is it not also the Language of the new? Did not Christ say to his Disciples, *If ye know these Things, happy are ye if ye do them?* John xiii. 7. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father which is in Heaven*, Matth. vii. 21. *Therefore, whosoever heareth these Sayings of mine, and doeth them, I will liken him to a wise Man, which built his House upon a Rock; and the Rain descended, and the Floods*

Floods came, and the Winds blew, and beat upon that House; and it fell not, for it was founded upon a Rock, ver. 24, 25. And to the young Man, If thou wilt enter into Life, keep the Commandments? Mat. xix. 17. And again, in the Rev. I am Alpha and Omega, the Beginning and the End, the First and the Last. Blessed are they that keep his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City, Rev. xxii. 13, 14. Agreeable hereunto is the Doctrine of the Apostle Paul; for though he insisted upon Justification by Faith without the Deeds of the ceremonial Law, yet he excludes neither moral, nor evangelical Obedience. For in Christ Jesus, saith he, neither Circumcision availeth any Thing, nor Uncircumcision, but Faith which worketh by Love, Gal. v. 6. A new Creature, Gal. vi. 15. The keeping of the Commandments of God, 1 Cor. vii. 19. For not the Hearers of the Law are just before God, but the Doers of the Law shall be justified, Rom. ii. 13. Jesus Christ being the Author of eternal Salvation to them that obey him, Heb. v. 9, so that Faith and Works are both concerned in our compleat Justification; Faith preceding, Works immediately accompanying; or, as the Apostle James expresth it in the Example of Abraham, both the Father and Pattern of all the Faithful, Seest thou how Faith wrought with his Works, and by Works was Faith made perfect?

perfect? James ii. 22. For no Man is or can be justified by a solitary, dead, or unworking Faith. Whosoever is justified, he is also in Measure sanctified. And ^a so far as he is sanctified, so far he is justified, and no further. I do not here mean God's gracious Non-imputation, or Remission of former Transgressions, which is his Justification from the Guilt of Sins that are past, wherein he is pleased freely to forgive them, on the Account of Christ alone, the great and only Sacrifice of Propitiation, through our Repentance from dead Works, and Faith towards the Lord Jesus Christ. For this admits of no Degree, but is one intire and compleat Act of his free pardoning Grace and Mercy, for the Sake of Christ. But the Justification, I now speak of, is the making of us just or righteous by the continual Help, Work, and Operation of his Holy Spirit, in our waiting upon the Lord in Faith and Humility for it, whose Grace is never wanting to those that truly seek unto, and rely only upon him, to subdue and mortify Sin, both in its Acts and Habits, in its Being and Nature in us, and to quicken and raise us up to universal

a *Justitia Dei nobis fit justitia, cum ei cohaerendo juste vivimus; & tanto magis minusve justi sumus, quanto magis illi minusve cohaeremus. Aug. Epist. 85. an Consentium.*

The righteousness, of God is made our righteousness, when by cleaving unto him we live righteously; and we are so much the more or less righteous, as we do more or less cleave unto him.

B b

Holiness

Holiness and Righteousness of Life, to the End that we may grow in Grace and the saving Knowledge of our Lord and Saviour Jesus Christ. And as we wait for the continual Help and Assistance of his Holy Spirit and come to witness the effectual Working of the same in our selves; so we shall experimentally find, that our Justification is proportionable to our Sanctification; for as our Sanctification goes forward, which is always commensurate to our faithful Obedience to the Manifestation, Influence, and Assistance of the Light, Grace, and Spirit of Christ; for all our Loss is in the Unfaithfulness and Disobedience; so shall we also feel and perceive the Progress of our Justification, that is to say, upon every Act or Degree of Sanctification, an Act or Degree of Justification. And for an Evidence of this, I appeal not only to the Testimony of Scriptures, but to the Witness of God in the Hearts and Consciences of all the truly sanctified and justified Ones.

Obj. If Justification be making a Man just or righteous, then there is no Difference between Justification and Sanctification, but the Scriptures make a Difference between them.

Ans. Justification, as it denotes God's gracious Non-imputation or Remission of Sins that are past, for the sake of Christ alone, upon our Repentance and Faith, so it differs from Sanctification.

For

For to justify in that Sense is to pardon or forgive; and though God doth never pardon any their former Transgressions, without some true Work of Sanctification begun in the Soul; yet that Pardon is not Sanctification. But taking Justification for the making just or righteous in the Sense a little before explained, so it is all one with Sanctification: And so the Apostle *Paul* frequently uses it; *But to him that worketh not, but believeth on him that justifieth the Ungodly*, Rom. iv. 5. where by *justifying the Ungodly* is understood the *making of him just or righteous*; and not the *Reputing or Reckoning* of him so, that is Unjust and Unrighteous; for that would be a manifest Contradiction to the Justice and Righteousness of God, who accounteth all Men as they are, and therefore *justifying* in this Place is to be taken for *making just or sanctifying*. *Augustine* hath a good Note upon this Text.

Quis est, qui justificat impium? qui ex impio facit justum. <i>Aug. in Psal. 30. concione prima.</i>	Who is it that justifieth the ungodly? he that of the ungodly maketh him just or righteous.
---	--

So Dr. Gell, “ Can this be truly said of the
 “ most just God, that *he justifies the Ungodly*?
 “ Doth he not say expressly, *I will not justify*
 “ *the Wicked*? Exod. xxiii. 7. Nay, doth he

“ not abhor this in us? *Prov.* xvii. 15. and
 “ xxiv. 24. *Isa.* v. 23. How then can God be
 “ said here *to justify the Ungodly*? I have here-
 “ tofore, saith he, shewn, that God then *justi-*
 “ *fies the Ungodly*, when he *takes away his*
 “ *Ungodliness from him*. It is not therefore to
 “ be understood *in sensu composito*, as if then,
 “ when God had *justified* the Ungodly he
 “ yet *continued* Ungodly ; but *in sensu di-*
 “ *viso*, God *justifies* the Ungodly by *taking*
 “ *away* his Ungodliness from him. And
 “ thus *Abraham* being yet an *Idolater*, as *Philo*
 “ *Judeus*, and divers of our own gather out
 “ of *Josh* xxiv. 2. he believed in God, who
 “ *justified Abraham*, and *took away* his *Idolatry*
 “ and all his Sins from him, and *made him* of
 “ an *Idolater*, a *Worshipper* of the true God ;
 “ of an *ungodly* Man, a *godly* Man ; so God
 “ *justifies the Ungodly*. See his *Essay towards*
 “ *the Amendment of the last English Translation*
 “ *of the Bible*, p. 152.

So Bishop Hall, “ That there is an *inherent*
 “ *Justice* in us, is no less certain ; than that
 “ it is wrought in us by the Holy Ghost. For
 “ God doth not *justify* the wicked Man as such ;
 “ but of wicked *makes* him good ; not by *meer*
 “ *Acceptation*, but by a *real Change*, while
 “ he *justifies* him whom he *sanctifies*. These
 “ two Acts of Mercy are inseparable”. And
 “ in the Margin he quotes Bellarmin, to shew his
 “ *Accordance*

Accordance with him in this Point, a Nunquam remittitur culpa, quin simul infundatur justitia, Bellar. l. 2. de justific. cap. 13. *The old Religion*, chap. v. p. 27. Edit. 2.

“ We may, saith *John Smith*, in a true Sense
 “ be as *legal* as ever the *Jews* were, if we con-
 “ verse with the *Gospel*, as a *Thing only with-*
 “ *out us*, and be as far short of the *Righteous-*
 “ *ness* of God as they were, if we make the
 “ *Righteousness, which is of Christ by Faith*
 “ to serve us only as an *outward Covering*, and
 “ endeavour not after an *internal Transforma-*
 “ *tion* of our Minds and Souls into it. *Select*
 “ *Discourses*, p. 324.

“ Far be it from me, saith he, to disparage
 “ in the least the *Merit of Christ's Blood*, his
 “ becoming obedient unto Death, whereby
 “ we are justified, But I doubt sometimes
 “ some of our *Dogmata* and Notions about
 “ *Justification* may puff us up, in far higher
 “ and goodlier Conceits of our selves, than
 “ God hath of us; and that we profanely
 “ make the *unspotted Righteousness of Christ*,
 “ to serve only as a *Covering* to wrap our foul
 “ Deformities and filthy Vices in. *Ibid.*

“ Again, I doubt not but the Merit and
 “ Obedience of our Saviour, gain us Favour
 “ with God, and potently move down the
 “ Benign Influences of Heaven upon us; but

a The Fault is never forgiven, but Justice is withal infused.

“ I think

“ I think we may sometimes be too lavish and
 “ wanton in our Imaginations, in fondly conceiving a greater Change in the *Esteem*, which
 “ God hath of us, than becomes us, and too little
 “ reckon upon the *real* and vital Emanation
 “ of his Favour upon us. *Ibid.* p. 325.

Then he proceeds to lay down the Doctrine of *Justification* and *divine Acceptance*; and for the better Understanding of his Mind therein, he comprizes it in these two Propositions.

“ 1. That the divine Judgment and Estimation of every Thing is according to the
 “ Truth of the Thing; and God’s Acceptance or Disacceptance of Things is suitable and
 “ proportionable to his Judgment. Thus St. Peter plainly tells us, *Acts* x. *God is no*
 “ *Respecter of Persons*; but every one that
 “ *worketh Righteousness is accepted of him.*
 “ *Ibid.* 325, 326.

“ 2. God’s justifying of Sinners in pardoning
 “ and remitting their Sins, carries in it a necessary Reference to the sanctifying of their
 “ Natures; without which Justification would
 “ rather be a *glorious Name*, than a *real Privilege* to the Souls of Men. *Ibid.* p. 329.

In the same Sense the Apostle Paul useth the Word *justified*, viz. for *made just* or *righteous*, *Rom.* v. 1. *Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ.* For the Justification here spoken of, is that which is
 attended

attended with *Peace with God, a Fruit of the Spirit*, Gal. v. 22. *The Work of Righteousness*, Isa. xxxii. 17. wrought and witnessed inwardly; and therefore they that have it are made just or righteous. A wicked or unrighteous Man can have no Peace with God in that State; for as the Prophet *Isaiah* testifieth, *There is no Peace, saith my God, to the Wicked*, chap. lvii. 21. and the Apostle *Paul*, *That the Wrath of God is revealed from Heaven, against all Ungodliness, and Unrighteousness of Men*. *Rom. i. 18. and that *he will render to every Man according to his Works; unto them that are Contentious, and do not obey the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish upon every Soul of Man that doth Evil, of the Jew first and also of the Gentile*, Rom. ii. 6, 8, 9. So if we consider the Nature of Things, it is impossible it should be otherwise. For God being Righteousness itself, most perfect, yea, infinite and eternal Righteousness, how can an unrighteous Man remaining in his Unrighteousness have Peace with him? *Thou art not a God*, saith *David*, *that hath Pleasure in Wickedness, neither shall Evil dwell with thee. The Foolish shall not stand in thy Sight; thou hatest all Workers of Iniquity*, Psal. v. 4, 5. And having humbly sought the Lord in this weighty Matter, *Lord who shall abide in thy Tabernacle? who shall dwell in thy holy Hill? The Lord*

Lord gave him this gracious Answer, *He that walketh uprightly, and worketh Righteousness, and speaketh the Truth in his Heart*, Psal. xv. 1, 2. So the Prophet *Isaiah*, *The Sinners in Zion are afraid, Fearfulness hath surprized the Hypocrites: who among us shall dwell with the devouring Fire? Who among us shall dwell with everlasting Burnings? He that walketh righteously, and speaketh uprightly, he that despiseth the Gain of Oppressions, that shaketh his Hands from holding of Bribes, that stoppeth his Ears from hearing of Blood, and shutteth his Eyes from seeing Evil. He shall dwell on High; his Place of Defence shall be the Munitions of Rocks, Bread shall be given him, his Waters shall be sure*, Isa. xxxiii. 14, 15, 16. Thus the Righteous, they that are truly, not imaginarily so, have Peace with God through Faith in Jesus Christ.

They have Communion with the Father and the Son, and Fellowship with the Spirit, being joined to the Lord, and made Partakers of the divine Nature. But with the Unrighteous, it is not so; they are in the Enmity against God and in the Alienation from that heavenly Communion which the Righteous, by the Righteousness of Christ, graciously wrought in them by his Holy Spirit, and so truly imputed, or accounted to them through Faith in the Operation of God, do enjoy. *For what Fellowship hath Righteousness with Unrighteousness?*

Unrighteousness? And what Communion hath Light with Darknes? And what Concord hath Christ with Belial? 2 Cor. vi. 14, 15. 'Tis no more possible for an unrighteous Man or Woman to have Peace with God, abiding such, than for the greatest Contrarieties to be reconciled. And therefore it being *Peace with God through Jesus Christ*, which is the blessed Fruit of the *Justification* here mentioned by the Apostle, and this Peace none other but the Work of Righteousness, the *Justified* in this Text, without manifest Contradiction to the genuine Scope and Argument of it, cannot be understood of any, but such as are *made Just or Righteous*.

This Argument the Apostle prosecutes throughout the Chapter, shewing, *ver. 8. How God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us. ver. 10. That when we were Enemies, we were reconciled to God by the Death of his Son*, put into a Capacity of Reconciliation. *ver. 9. That we are justified by his Blood*; that is, he and the Saints in Christ Jesus, were made Just or Righteous by the Blood of Christ, as is evident from *ver. 19. As by one Man's Disobedience many were made Sinners; so by the Obedience of One, shall many be made Righteous*. Where observe the Parallel between the one and the other. As the One were made Sinners, truly and really, so the other are truly

C c

and

and really made Righteous. That this is the Meaning of the Apostle, will appear by consulting other Places where the same Subject is treated of. See Col. i. 14. *In whom we have Redemption through his Blood, even the Forgiveness of Sins.* But is this *Redemption* only to be taken *outwardly*? No surely; for here is an *inward Redemption* principally intended, as the Apostle's foregoing Words clearly evince. *Giving Thanks*, saith he, *unto the Father, which hath made us meet to be Partakers of the Inheritance of the Saints in Light; who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son,* ver. 12, 13. which Words shew that the *Redemption*, which he and *Timotheus* had through the Blood of Christ, was an *inward spiritual Redemption*; for they were delivered from the Power of Darkness, and translated into the Kingdom of Christ, and so made meet to be Partakers of the Inheritance of the Saints in Light; which denotes an inward Change of Heart and Mind, which no meer outward Imputation could effect. And then for the Remission of Sins, by which this Redemption is expressed, it signifies more than the *bare Pardoning* or *Forgiving* of them, namely, the *putting of them away* by real Sanctification. See *Luke* i. 77 and xxiv. 47. where the *Knowledge of Salvation*, and *Repentance* are placed before *Remission of Sins*, to shew

shew that they are then effectually pardoned, when they are *put away from us by Repentance*, in which consists the experimental Knowledge of Salvation. For till we know a Cleansing from Sin in our Measures, the Notion of Forgiveness will avail us little. And therefore *David*, when he begs for Pardon, is very importunate to have his Sins *put away* from him, expressing the Matter by *Washing, Cleansing, Purging*, Psal. li. 2, 7. And *Asaph* prays after the same Manner, *Help us O God of our Salvation, for the Glory of thy Name; and deliver us, and purge away our Sins for thy Name's Sake*, Psal. xcvi. 9. So the Lord speaks by the Prophet *Isaiab*, to rebellious *Judah*, *Wash ye, make you clean; put away the Evil of your Doings from before mine Eyes; cease to do Evil; learn to do Well*. And then it follows, *though your Sins be as Scarlet, they shall be as white as Snow: though they be red like Crimson, they shall be as Wooll*, Isa. i. 16, 17, 18. 'Tis true, the Lord pardons Sin, not upon *Consideration* of any *Merit* or *Desert* in our Repentance, Faith, and Obedience, but purely of his *Free Grace* and *Mercy in Christ Jesus*; yet, whensoever he doth it, there is a previous Work of *Sanctification*, as a necessary *Condition* or *Qualification* required thereunto.

For thus saith the Lord, the God of Israel, —I will cleanse them from all their Iniquity, whereby they have sinned, and whereby they

have transgressed against me, Jer. xxxiii. 4, 8. This is also expressed by the *sprinkling of clean Water* upon them, Ezek. xxxvi. 25. to cleanse them from their Filthiness; and by the *Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin, and for Uncleaness*, Zec. xiii. 2. Of the same Import is that Saying of Christ to Peter, *If I wash thee not, thou hast no Part with me*, John xiii. 8. and of Peter to the Jews, *Repent ye therefore and be converted, that your Sins may be blotted out, when the Times of refreshing shall come from the Presence of the Lord*, Acts iii. 19. There is no Remission without Repentance; no blotting out of Sin without Conversion from Sin. This is the great Blessing of the Gospel-Dispensation, God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his Iniquity, ver. 26. So that Remission of Sins is turning from them, putting them away from us; and as this comes to be known, so Redemption comes to be witnessed by the Blood of Jesus.

For as was hinted before, there is not only an *outward*, but also an *inward* or *spiritual Redemption*; and the *outward* cannot effectually accrue to any, until they are made Partakers of the *inward*. 'Tis humbly and sincerely acknowledged to the Praise and Glory of Almighty God, in whom Compassion doth abundantly

abundantly flow toward the Children of Men, that Jesus Christ hath given himself a Ransom for all, wherewith the *Father* is well-pleased or satisfied, and whereby all Mankind is put into a Capacity of Reconciliation and Salvation: and this is truly and properly an *outward Redemption*, because the Work is wholly *without* Man: But that he may come to be effectually intitled to the comfortable Benefit of it, he must first know the Work of the Light, Grace or Spirit of Christ in his Heart, in inlightening and sanctifying of him; and this is truly and properly an *inward Redemption*. Now both these Redemptions are of the Free Grace of God, thro' the Blood of Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.

AP 59

F I N I S.

A

A
T A B L E
O F

Authors, Books, and Persons,

Quoted, mentioned or referr'd to in this *Treatise*.

A lcock John, Confessor. Pag. 126	<i>Chauncy</i> Isaac. 84
<i>Alipius.</i> 23	<i>Chrysostom.</i> 102
<i>Ambrosius</i> Mediolanensis. 98	<i>Clemens</i> Romanus. 92
<i>Amesius.</i> 69, 144	<i>Clemens</i> Alexandrinus. 16, 95
<i>Andradius.</i> 111	<i>Collins</i> Richard, Confessor. 17
<i>Aquinas.</i> 103	<i>Collins</i> Joan, Confessor. 18
<i>Augustinus</i> Hipponensis. 4, 16, 21, 22, 24, 25, 26, 31, 100, 187	<i>Collins</i> Alice, Confessor. <i>ibid.</i>
B arclay Robert. 2	<i>Collier</i> Thomas, 153
<i>Basilius.</i> 4	<i>Common-Prayer</i> Book 130, 137
<i>Baxter</i> Richard. 82, 161	<i>Confession</i> French. 85
<i>Beza.</i> 73, 120	— Dutch. <i>ibid.</i>
<i>Blesilla.</i> 15	— Westminster. 86
<i>Brabant</i> John, Confessor, 17	— Independent and Baptists. 87
<i>Pradford</i> John, Martyr. 76	— Helvetian, 164
<i>Bucanus.</i> 69	— Wirtemberg. <i>ibid.</i>
C alvinus. 53, 55, 58, 62	<i>Coverdale</i> Miles. 20
	<i>Cromwel</i>

A TABLE of AUTHORS, &c.

<i>Cromwel</i> Lord.	19	<i>Hieronymus</i> Strido-	
<i>Curson</i> Thomas, Con-		nenfis.	7, 13, 15,
feffor.	18		16, 17, 32
<i>Cyprian.</i>	16	<i>Hieronymus</i> Savana-	
<i>Cyril</i> Patriarch of Con-		rola.	108
stantinople.	127	<i>Hilarion.</i>	16
D <i>Ickson</i> David.	146	<i>Hildersham</i> Arthur.	78
<i>Dell</i> William.		<i>Homilies</i> Book of.	27,
	150		128, 137
E <i>Dmunds</i> Agnes,		<i>Hooker</i> Richard.	76
Confessor.	18	<i>Hooper</i> Bishop, Martyr.	
<i>Edwards</i> Dr.	163		122
<i>Erasmus.</i>	110	J <i>Ewel</i> Bishop.	138
<i>Everard</i> Dr.	148	<i>Ignatius</i> Antio-	
<i>Eusebius</i> Cæsariensis.		chenus,	92
	15, 98	<i>Justinus</i> Martyr	94
F <i>Eately</i> Dr.	3	<i>John</i> the Egyptian.	15
<i>Ferus</i> Johannes.		K <i>Empis</i> Thomas.	
	111		103
<i>Field</i> Dr.	78, 147	<i>Kiry</i> Walter, Confes-	
<i>Fox's</i> Acts and Monu-		for.	18
ments.	16, 20, 79,	L <i>Actantius.</i>	97
	125	<i>Latimer</i> Bishop,	
G <i>Erson</i> John.	107	Martyr.	29, 122
<i>Grafton</i> Richard.		<i>Leigh</i> Edward.	79
	20	<i>Longland</i> John, po-	
<i>Gell</i> Dr.	187	pish Bishop of Lin-	
H <i>Akker</i> John, Con-		coln.	17
feffor.	17	<i>Luther</i> Martin.	112,
<i>Hall</i> Bishop.	188		to 114
<i>Hammond</i>	41, 161	M <i>Accovius.</i>	68
<i>Hewet</i> Edward, Con-		<i>Medwel</i> John,	
feffor.	18	Confessor.	19
		<i>Mel.</i>	

A TABLE of AUTHORS, &c.

<i>Mel</i> John, Confessor. 19	<i>Stillington</i> Bishop. 80
<i>Monica.</i> 23	<i>Stokesley</i> , popish Bish. of London. 18
N <i>Azianzen</i> Grego- ry. 41, 98	<i>Synod</i> of Dort. 165
<i>Nepotian.</i> 15	T <i>Erutullian.</i> 95
O <i>Wen</i> Dr. 83, 159	<i>Theophylact</i> 103
<i>Origen.</i> 14, 96	<i>Theodosius</i> the younger. 16
P <i>Amphilus</i> , Martyr. 14	<i>Tonstal</i> Cuthbert, po- pish Bishop of Lon- don. 19
<i>Paula.</i> 16	<i>Trelcatius.</i> 71, 119
<i>Philpot</i> John, Martyr. 125	<i>Tully</i> Dr. 75
<i>Poor Woman</i> , Martyr. 126	<i>Tyndal</i> William, Mar- tyr. 75, 121
<i>Piscator.</i> 65	V <i>Alens</i> , Martyr. 15
<i>Polhill</i> Edward. 160	<i>Ursinus.</i> 65
R <i>Avanellus.</i> 72	<i>Usher</i> Archbish. 79, 158
<i>Reynolds</i> Dr. 141	W <i>Alker</i> Obadiah. 112
<i>Richardus</i> de sancto Victore. 107	<i>Webster</i> John. 152
<i>Ridley</i> Bishop, Martyr. 124	<i>Weemse.</i> 142
<i>Rogers</i> John. 20	<i>Whitaker</i> Dr. 67
<i>Rous</i> Francis. 96, 145 to 148	<i>Whitchurch</i> Edward. 20
S <i>Andys</i> Archbishop. 139	<i>Willet</i> Dr. 78
<i>Smith</i> John, of Cam- bridge. 43, 189	<i>Wollebins.</i> 73
<i>Staple</i> Laurence, Con- fessor. 18	Z <i>Anchius.</i> 62, 116, 118
	<i>Zuinglius.</i> 114

